

# TETRASTYLON PAPISTICVM,

*That is,*

THE FOVRE PRINCIPAL PILLARS OF  
*Papistrise, the first comteyning their raylings, slanders, forgeries,*  
vntruthes: the second their blasphemies, flat contradictions to scrip-  
*ture, heresies, absurdities: the third their loose arguments, weak solutions,*  
subtill distinctions: the fourth and last the repugnant opinions of  
new Papiſtes with the old: of the new one with another;  
of the same writers with themselves: yea of  
Popish religion with and  
in it selfe.

Compiled as a necessarie supplement or fit appertinance to the Authors  
*former worke, intituled SYNOPSIS PAPISMI: To the glorie of God, for*  
the disswading of light-minded men from trusting to the fandie foundation  
of poperie, and to exhort good Christians stedfastlie to holde  
the rockie foundation of faith in the  
Gospell.

Epist. Iud. ver. 9. 10. Michael the Archangell, when he stroue against the diuell, did not blame  
him with cursed speaking, but said, the Lord rebuke thee. But these speake euill of those  
things they know not, and whatsoever things they know naturally, as beastes which are  
without reason, in those things they corrupt themselves.

*Hæretici cum peruersitatis suæ rationem reddere non possunt, ad maledicta conuertuntur: He-*  
retikes, when they can render no reason of their wilfulnesse, fall to flat rayling.



AT LONDON

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# THE TRASTULLI

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TO THE RIGHT HONORABLE SIR IOHN PVCKERING  
KNIGHT, LORD KEEPER OF THE  
broad Seale of England, and of her Maiesties  
most Honorable priuie Counsell,



Haue not, neither can forget (Right Honorable) your  
curteous acceptation of that simple gift, which not long  
since I presumed to present your Honor withall. Since  
that time I confesse my selfe a debtor to your Lordship:  
and therefore haue strained my selfe for kindnesse recei-  
ued to shew at the least thankfulness againe, and to re-  
compence the meannes of that gift by another of that  
sort. *Suberitur* (saith one) *colligere fragmenta ne pereant*, Barnard,

Cant. lxx. 5.

*id est, ne minima beneficia obliuisci: We are bidden to ga-  
ther up the very fragments and crummes, that is, not to forget the least benefites.* First  
then I will declare the contents of this present treatise: Secondly, the reasons  
that moued mee thereunto: Lastly, why I would haue it passe vnder your Ho-  
nors name.

First of all therefore, as in my former booke I haue gathered together into one  
summe (the Lord by the gracious assistance of his spirit directing me) the whole  
doctrine of the Church of Rome, & opinions of Papists: in that worke but plain-  
ly and nakedly offering to the Readers view, the substance of the controuersies,  
and state of the questions betweene vs: So further I thought it not amisse, to  
bring to light, and to shew as in the face of the Sunne, the manifold absurdities,  
inconueniences, shifts, subtilties, blasphemies, which our aduersaries in defence  
of their errors are constrained to vse in oppugning the truth. This I haue accord-  
ingly performed, I trust, in this worke, that the weaknes of their cause, the beg-  
gerie of their Religion, the vanitie of their Councils, and deceit of their hearts  
might appeare and be made knowne to all the world.

This booke I haue intituled, the **PILLERS OF PAPISTRIE**: which is  
built vpon lyes and vntruths, faced out with rayling, and bitter speech, propped  
vp with blasphemies, and patched together with dissonant and contrarie opi-  
nions among themselves. The prooffe of these particulars followeth at large dis-  
coursed in this treatise. First, as touching their lying and vntruths, I could haue  
wished that they had embraced his wise counsell, that saith: *Aut cauenda sunt*

## The Epistle Dedicatorie.

Epist. 177.

*mendacia recte agendo, aut confitenda pariter, non autem cum abundant in felicitate vivendo, augenda sunt & docendo.* August. lib. 2. de mendac. cap. 21. But they are so farre from correcting by repentance, that which they have offended in practise, that they are not onely become lye-makers, but lye-masters, not practisers of this craft, but teachers and defenders. Concerning their rayling speech, it is all the Rhetorike they vse: Such are no better then sheep-biters, and meacoakes among them; that have not filed and whetted their tongues to smite and wound vs withall. But here I say vnto them, as Augustine did to the heretike. Palcentius: *Literatua nec ad reddenda commissa me prouocant, nec à reddendis literis me renouare potuerunt:* So neither shall i their rayling writings prouoke vs likewise to passe the bonds of modestie, and to pay them home in the same kind, neither yet cause vs to cease from answering their follies.

De mendacio. lib. 2. cap. 9.

Now as for their blasphemies, it would offend a chaste and a Christian eare, to heare what horrible and vngodly sayings do passe from them: in the second pillar of this booke we haue set downe a whole kenning of them. But as Augustine saith to some, who the more readily to describe heretikes, themselves also fell into blasphemie: *Tolerabilius in suis foveis delitescerent vnpes, quam propter illas capiendas in blasphemia foveam caderent venatores:* The foxes might more safely lurke in their holes, then the huntsmen, to take them, should fall into the pit of blasphemy. So though we were the foxes, and they the huntsmen, it is no good way for the huntsmen to snare themselves, to entangle the foxes. But we indeede are the huntsmen, and they the foxes, as it is said, *Take vs these foxes; these little foxes, that destroy the vines.* Cantic. 2. 15.

August. in Math. ser. 11.

Concerning the dissensions and diuisions among Papists, it is no straunge thing, as he saith: *Omnia vitia erroresque mortalium diuisi sunt inter se & contrarij: apud Idolorum cultores diuisi sunt spiritus Iunonis & spiritus Herculis; Paganus & Iudaeus hostes sunt Christi; sed diuisi inter se; Arriani & Photiniani haeretici, & diuisi inter se; sic Donatista, sic Maximiniani:* All vices and errors among men are deuided and contrary to themselves: among the Idolatrous Heathen, the spirit of Iuno and Hercules are deuided; the Paganes and Iewes enemies to Christ, and yet deuided: the Arrians likewise and Photinians, the Donatists and Maximinians: and also the Scotists and Thomists among the Papists deuided betweene themselves, yet *Ambo pertinent ad regnum diaboli,* Both doe belong to the raigne or kingdome of the diuell.

Epist. 109.

Now the reasons that haue moued me principally to enterprise this businesse were these. First in respect of those countrie-men of ours, which haue suffered themselves a long time to bee seduced and deceiued with false opinions, and a vaine shew of holines; being as it were made drunke with the whore of Babels intoxicate cup: what they now at the length seeing the nakednes and beggerie of popish religion, would take heed to themselves in time, and thinke it enough, yea and too much, to haue sipped of that poysoned cuppe, lest drinking more deeply thereof, they afterward bee constrained to draw out the dregs, and to be partakers of their plagues: of which I am wee say with Augustine, *Licet non*

mentur

## The Epistle Dedicatorie.

*mentur ut perdant, non negligendi sunt tamen, ut pereant:* Though wee feare them not to hurt vs, yet they must not be neglected and suffered to be lost.

As for their ring-leaders, and sect-masters, our counsell also to them is, that they would learne at the length to giue place to the trueth: Augustine sayd of Epist. 167. some Heretikes: *Puto, quod ipse diabolus, si autoritate iudicis, quem ipse elegerat, satis vinceretur, non esset tam impudens, ut in ea causa peristeret:* I thinke if the diuell had bin so often ouercome before a Iudge of his owne choosinge, he would not bee so impudent as to persist still in an euill cause. But our aduersaries haue been often vanquished euen by their owne Iudges, the testimonies of ancient writers and consent of antiquitie, and yet for all this will not yeeld. Well, as one sayth: *Non oramus ut moriantur inimici, sed ut corrigantur, sic mortui erunt inimici, iam enim correcti non amplius erunt inimici:* Wee desire not, that our enemies were dead, but amended, and so our enemies should bee dead, for being once amended and corrected, they would no longer be our enemies.

There are other also of our countremen, who (though not so farre gone as the other, yet) are not sufficiently grounded in knowledge, or settled in iudgement to be able to discerne betweene the trueth and error: *Qui breuiam non valent intelligere, proluxa non amant legere:* Who can neither vnderstand brief matters, nor will abide to reade long: for their sakes also haue I compiled this treatise, neither very long to worke vnwillingnesse, nor yet too short to hinder vnderstanding. But euen as they which haue tender eyes, doe not first beholde the sunne, but the fire or the starres, or some such like, and then turne them to looke vpon the sunne: so must we deale with these men, *Gradibus perducendi ad summa sunt:* By degrees they must be brought to vnderstand the higher poynts. For their cause chiefly haue I vndertaken this labour, that they which are not able to conceiue the chiefe matters in question, yet may safely take knowledge of the nakednes and poornes of our aduersaries cause.

Concerning my selfe also, somewhat there was, which in this respect induced me to set hand to this plough: for as he saith, *Ut discamus inuitare nos debet suauitas veritatis, ut doceamus cogere debet necessitas charitatis:* As the pleasantnes of the trueth dooth entice vs to learne, so the bonde of charitie shoulde vrge vs to teach. And the rather considering that now is the time or not farre off, wherein the fall of Babylon is to bee expected and looked for, according to the prophesie in the Reuelation: Every man, that beareth hatred to the scarlet and bloud-thirstie whore, ought to shewe his readiness in defacing and pulling downe the kingdome of Antichrist. As Christian kings and Princes then by their sacred authoritie haue begun for their part to lay Babylon waste, so is it our part to discouer her nakednes: they are the Lords Captaines to slay the enemy, wee his watchmen to descric the enemies coming: they with battaile, canons and egins, doe batter the walles, we come with ropes of argument and perswasion to pull downe the towers: they fight with *Sauls* sword, and put on his kingly armour, we must assault *Goliath* with *Danids* sling and stones out of the brooke. The text saith, they shall make the whore de-

August.  
Epist. 101.

Aug. folis  
loq. cap. 14.

August ad  
Dulcit. qu. 4.

Cap. 13.

2. Sam. 17.

23.  
Apo. 17. 16.

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solate and naked, eate her flesh and consume her with fire. It is our part to strip her, and make her naked, and shew her filthines: by the word of God to descric their corruptions: Then commeth the Christian Magistrate, and eateth her flesh and burneth it with fire, that is, draweth out the sword of iustice after them. Now in the last place vnto your Honor I briefly direct my speech, vnto whom I doe consecrate, and deuote these labours of mine, as a signe of my thankfulness, and a pledge of further duetie to your Honor: as also vnto one, who himselfe is able to iudge of these matters: neither is it the least part of your Honors studie and care to bee thoroughly acquainted with the controuerfies of religion: as it is most meet honorable personages should bee. *Themistocles* (as *Augustine* reporteth it) did not care, that he was counted somewhat rude, because hee could not sing to the pipe at feasts: *Interrogatus, quid scires, respondit, rempublicam ex parua magnam facere*: It was enough for him to know how to enlarge the commonwealth, of a little one to make it greater. So may I say, it belongeth chiefly to Christian Magistrates, *seruare Religionem ex parua magnam facere*, to know how to enlarge and propagate Religion, and to cause the Gospell to flourish.

Psal. 71.  
ver. 6, 7.

The Lord hath aduanced you to this seate of honor: for promotion (as the Psalmist saith) neither commeth from the East, nor from the West: but it is the Lord that setteth vp one and pulleth downe another. The chiefe husbandman hath planted you as part of an hedge to keepe his vineyard: your Honor now is in place to profit the Church of God greatly, in aduancing of learning, in helping to furnish the Lords harvest with plentie of labourers, in encouraging the workmen of Gods house, whose hands doe hang downe, and their knees waxe feeble. There are many in this land, who would gladly bee set a worke, and can not: whose outward wants doe slake their inward desire: for that old saying is most true, *indis modis pauperes iniquis*: there is no such heauie clogge, as pouertie is. And the Poet spake by good experience:

*haud facile emergunt quorum virtutibus obstat  
Res angusta domi.*

You (Right Honorable) with the rest, as one well saith: *pugnatis contra visibiles inimicos, nos pro vobis contra inuisibiles*: your Honors by sage counsell and aduise, fight against our visible enemies, but we fight for you by our studie & prayers against the spirituall and inuisible. Let therefore the fouldiers of this spirituall warfare bee encouraged still, cherished and made strong, to fight their battailes lustily. The Lord hath now made your Honor a captaine to leade his fouldiers into battaile, and to sett them in aray. *Augustine* writeth well vpon those words, Prouerb. 31. 19. *She putteth her hands to the \* where, and her hands handle the spindle: Opus tuum in fuso sit, non in colo, in colo enim est, quod facturus es, in fuso, quod fecisti*: Let thy worke be in the spindle, not in the distaffe: that is in the distaffe, which thou maiest doe hereafter, that is in the spindle which thou hast alreadie done. So when God bestoweth vpon a man, honor, riches, authoritie: *omnia ista in colo sunt transseant ad fusum*, These things are yet vpon the distaffe, let them be spunne out, and turned vpon the spindle. But your worke, I trust, Right

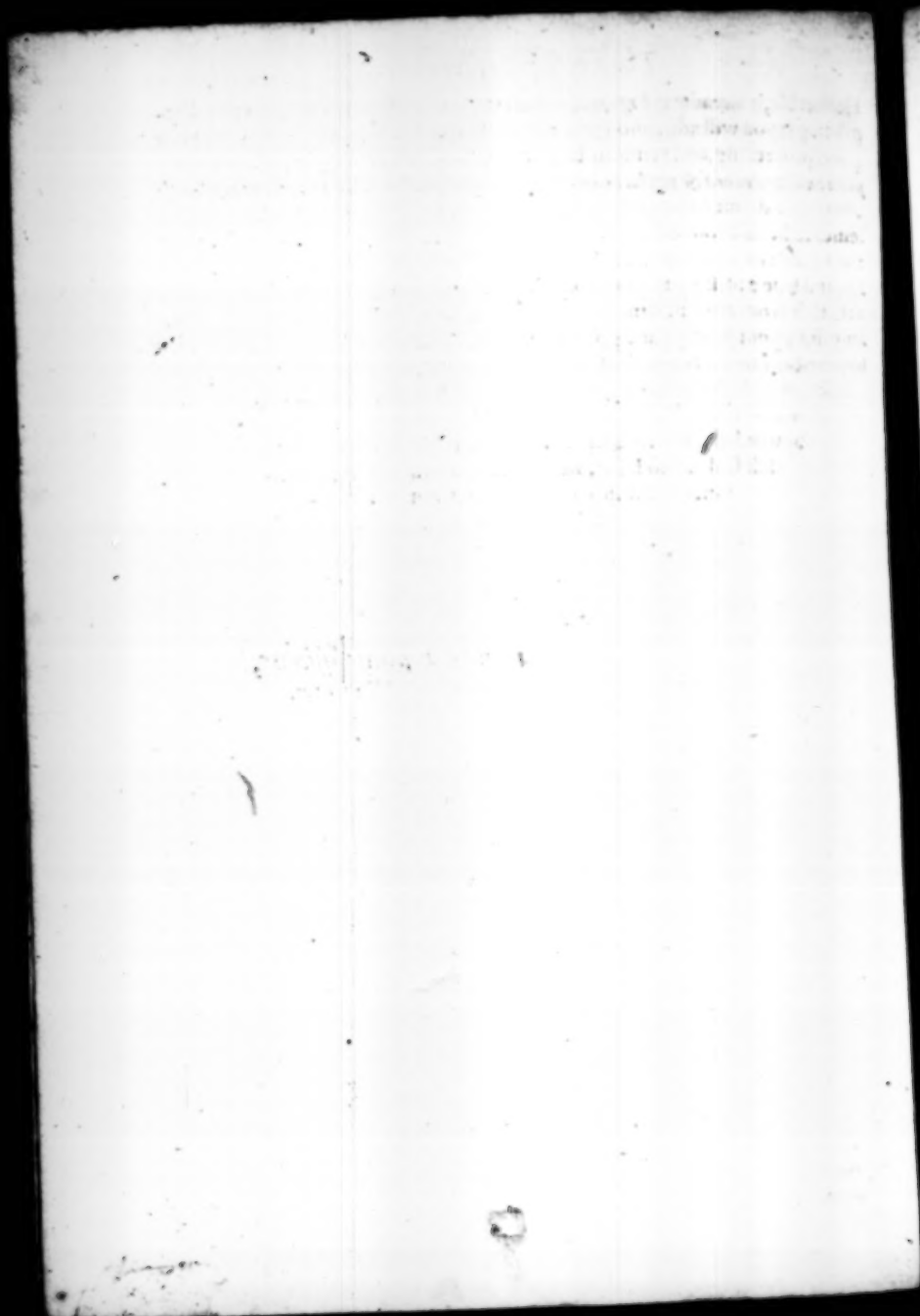
Homo-

August. de  
tempor.  
ser. 217.  
\*or distaffe

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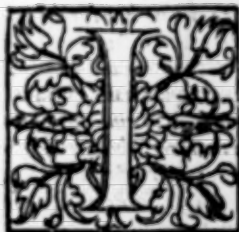
Honorable, is alreadie in *Fuse*, not in *Colo*: and we hope, that vnto your good beginnings, you will adde also good proceedings: and the Lord both vnto your good proceeding, and vertuous beginning, shall giue an happie end. *In te nunc posita cunctarum ora & oculos conuersos, & ad spectaculum vite tue totam confedisse Angliam*: All mens eyes are vpon your Honor, and haue as it were settled themselves to behold your doings: God grant (and wee trust) that all things shall bee answerable to their expectation. Lastly, the Lord prosper your godly enterprises, and giue a blessing to your holy Counsels, euen the blessing of Caleb: That as Caleb droue the Anakims great giants by strong hand out of Hebron, so at the length, by your prudent and godly counsaile, with the assistance of the rest of the Honorable Lords of the Counsell and Nobilitie, vnder the leading of our happie Iosua, and gracious Soueraigne, the Romish Anakims, traiterous Iesuits and Seminaries, with other rebellious and hollow hearted Cananites, may be weeded out of the Lords field in England: that you with faithfull Caleb and Iosua, may also haue an euerlasting inheritance, in the heauenly Canaan, through the only merits of Iesus Christ: to whom be praise for euer.

*Tui honoris studiosissimus,*  
ANDREAS WILLET.





## The preface to the Christian Reader.



*I*t is the common and vsuall practise of wrangling and cauilling spirits, who to preuent other mens accusations, doe themselves first begin to accuse and challenge others of the same crimes, which they are guiltie of: Thus Sathan the accuser of the brethren, sometime dealt with Iob, saying vnto God, that if he would but stretch forth Iob. 1. his hand a litle, and touch all he had, hee would not spare to blasphemie God to his face, whereas nothing is more comon with that old Serpent, then to curse and blasphemie

God. Thus our aduersaries of the Popish religion (which indeede is no religion, but weere superstition) haue subtilly sought to undermine vs, crying out against vs, that we are hears, Idolaters, blasphemers, and such like, which are titles and epithetes fitter and more proper to themselves. They charge vs with rayling: Harding Confut. apolog. cap. 16. diuif. 2. with lying: Defens. apolog. pag. 597. with corrupting and altering of scripture: Rhemist. 2. Corinth. 2. sect. 8. with fables: Rhemist. 1. Timoth. 1. sect. 4. with execrations and blasphemies: Iud. 3. with heresies, Bellarm. de notis eccles. lib. 4. cap. 9. They object against vs the weakenes of our proofes, and arguments: Harding defens. apolog. pag. 625. often inuouating and changing of religion: Rhemist. 2. Corinth. 2. vers. 8. Diuisions and dissensions among our selues: Harding. defens. apolog. pag. 239. That that we may see how true their other accusations are, they are not ashamed to charge vs with Idolatrie, and worshipping of Idols, Rhemist. 1. Corinth. 10. sect. 9. Wherefore that it may appaare to the world, how vniustly they haue accused vs, and how subtilly they would vnburthen and exonerate themselves of those crimes which are theirs and not ours, to this end I haue undertaken this labour in this treatise, to detect and bewray their guiltines in this behalf, that we may be purged from their slanders, and our cause iustified, and that the shame and blame may fall vpon them, that haue deserved it.

As for vs, wee raile not, neither vse reuiling speech, yet sometime wee tell them roundly their error, and thus may be done without railing: vnlesse they will say Christ railed, when he told the Iewes, that they had made his fathers house a den of theues. But their rayling and venomous detrs, which they shoot at vs, are notoriously knowne and cannot be hid. It is the grace of Popish writers both olde and new, to stuffe their booke full with cursing and rayling: Stapleton, that blacke-mouthed Sophister of Louaine



## The Preface to the Reader.

Louaine, bath of late set forth a booke againſt D. Whitakers, wherein beſide the badneſſe of his cauſe, he bath diſgraced his profeſſion, with bitter and ſiltie tearmes, calling that learned and godly man, Ruſticū, ſatū, a ſiniū, a ſiniū profeſſor, morioneū, ſtolidum: Foole, clowne, aſſe, dolt: yea he is ſo impudent that hee ſparrh not to reuile the dead, moſt ſhamfully calling Caluin, that worthy Miniſter of the Goſpell, Egregium nebulonem, a notable knaue: I thinke Stapletons owne friends and patrones here in England, will bluſh and be aſhamed of him, when they find ſuch ſuffe in his booke.

Neither doth Stapleton thus take on in his mode as carried away with ſome intemperate beate, but being in his wittes (if in his right wittes) and well adwiſed, and of purpoſe he falleth into this cogging vaine: giuing M. Whitakers warning thereof aforehand, age Whitakere & ad patientiam te compone: willing him to take patiently, what he ſaith. Indeede M. Stapleton your counſell is good, for ſhoote out your venomous darts as long as ye will, we care not, we haue a ſenſe for them, and a buckler to larch them, as Auguſtine ſaith very well: Quæſomi frater, quaſi has diaboli ſagittas, ad petram, quæ eſt Chriſtus, allidens, ſume ſcutum fidei: I giue thee counſell (my brother) to rebound theſe arrowes of Satban vpon the rocke, which is Chriſt, taking the ſhield of faith: And ſuch patience is in this caſe neceſſary for M. Whitakers, and the reſt of vs Proteſtants, as the ſame father ſpeaketh of elſewhere: Quem admodum parentes à filiis vel pueris, vel phreneticis multa patiuntur, donec infantia, vel ægriſtudo tranſeat, ita Chriſtianus ab impijs à nquam phreneticis multa pati debet: Like as parents doe ſuffer many things at their ſonnes hands, while they are childrẽ or phreneticke, till their childiſhnes or phrenſie be paſt: thus Chriſtians muſt patiently beare many things of the wicked, as of men taken with phrenſie. Such intemperate and railing ſpeeches then of Papiſts, wee attribute either to their childiſh ignorance or phreneticke malitiouſnes.

Concerning the other accuſations, of hereſie, blaſphemie, lying, corruption of ſcriptures and ſuch other, it ſhall appeare, I truſt, in this diſcourſe, that they are the men, and none other, that are faultie herein. As for fables, they doe vs great wrong to caſt them vpon vs: their owne legend of vyes and infinit fabulous ſtorieſ, doe plainly tell vs, that poperie is fuller of fables, then the hereſies of the Valentinians or the Manichees. Their other charge concerning innoation and diſſention is returned vpon themſelues: for who knoweth not, that the Leſuites of theſe daies, haue innoated and changed in the moſt poynts, the old popiſh profeſſion, and haue caſt it into a new mould, and brought in a new forme of Pope-catholike doctrine: But wee in ſubſtance retain the ſame religion, which at the firſt reuiuing of the Goſpell was maintained 40. yeres agoe by the Proteſtants. As for diſſentions in fundamentall poynts and articles concerning faith, we haue none. In other matters, there haue been ſome contentions among vs, more we grant then needed, and more hotely purſued of ſome then was requiſite: yet they are neither in weight ſo great, or in number ſo many, nor ſo egerly proſecuted, as diſſentions among Papiſts haue been: for anno 1509. we read that the Franciſcane Friers purſued the poore Dominicks to death: and the controuerſie began about the conception of the Virgin Mary. Fox. p. 302. Such rigour and fierceneſſe bath

a. 1b 1. cap.  
1. ſect. 8.

Admonit.  
ad Whitak.

De ſalutar.  
docum. c. 12

De ſer. in  
monte cap.  
34.



## The Preface to the Reader.

hath not yet been seene among Protestants, neither I trust shall.

But in saying that Protestants are Idolaters, they make too lewd a lie: for it is well knowne unto them, that we haue no Images or Idols of brasse, wood, stone, siluer, at all in our Churches, as they haue, nor any pictures, carued, painted or grauen, set vp to be worshipped: If two men should be set before vs: the one lieth vp his eyes to heauen, and calleth vpon the name of God, hauing no similitude or resemblance before him, the other praieth before a stocke or stone Image: is any man so senseles as to say the other is an Idolater, rather then this? But thus blind and sottish are the Papiſts in their iudgements. Take heed ye English pope catholicks: doe ye not see, how your ghostly fathers go about to make fooles of you? Now then, to the intent our aduersaries slanderous mouthes should be stopped, and their falsehood descried, I haue giuen a generall taste in this work in euery kind of their fraudulent dealing with vs, & of their unseemly behaviour, and vngodly shifts, which they vse in oppugning of the truth, and defence of their bad cause. The whole booke I haue diuided into 4. parts, shewing the foure principall pillars of Papiſtrie, and euery pillar containeth diuers parts beside, as it is set forth in the title of this booke: I trust, throughout this treatise, that our aduersaries shall not inſtly challenge me for dealing vnruly or deceitfully with the, seeing I haue set downe their sayings and opinions, as I find them, quoring the places, and citing the authors, whence I haue them: so that I doubt not to say with *Augustine*: Ego omnia, quod bona fide coram Deo dixerim, sine vilo studio cōtentionis, sine aliqua dubitatione veritatis, sine aliquo praiudicio diligentioris tractatus exposui: I trust I may say, with a good conscience before God, that I haue set downe all things without desire of contention, or doubting of the truth, and without preiudicing other mens more exall labours herein. If sometime I shall seeme to speake somewhat roundly or sharply, I hope the discrete reader will iudge it to be done, not without cause, and to say, as that good father in the like case: Noui fratrem meum, si quid in disputatione pro fide sua dixit feruentius, non illa contumacia, sed fiducia dicenda est: I know if our brother be sometime feruent and hot, in the defence of faith, that it proceedeth not of contumacie, but his full resolution in the truth.

Concerning our aduersaries, I would haue them thinke, that I haue vndertaken these labours for their good, if they could so construe it, that seeing now the nakednes of their cause, they may at the length bee better aduised: We haue not cast off all loue and care of our enemies: We say of them, as *Augustine* did sometime of *Pelagius* the heretike: Nos non solum diligimus, sed dileximus eos, sed aliter nunc diligimus, aliter aliquando dileximus, tunc, quia nobis recte fidei videbantur, nunc ut ab errore liberentur: We both loue them now and loued them before, but otherwise now then before; then we loued them, because wee thought they were of a right faith: but now we loue them, so the end they might be deliuered from error. Now vnto my brethren of the same faith and religion, thus much I say, that whatsooner blasphemies, heresies, absurdities, they reade here to bee affirmed and maintained by Papiſts, they would take no offence thereby, nor seeme to stumble thereat: Sed facite inde quod fecit dominus, cum illi obtulerunt amarum potum, gustauit, & respuit, sic vos audite & abijcite: But doe ye as *Christ* did, when they offered him vinegar

Lib. 3. de  
gen. cap.  
29.

August.  
Epist. 147.

Epist. 106.

Aug. tract.  
in ioh. 6.

## The Preface to the Reader.

to drinke, he tasted and refused it, so giue you the hearing and reading of these things; but in iudgement cast them away, and reiect them.

Thus I haue, by the Lords assistance, finished my taske, and ended my trauell for this time: I will now sit me downe a while and rest my wearie pen, and giue place to others. This I haue done partly to discharge my dutie to God, and debt to his Church; partly to prouoke others by this example to put forth their talent: who for skill are more able, for their leisure more fit, for outward helpes haue better encouragement, and in respect of their reward are more bound: I would we might now at the length spare our selues at home, and forbear to prouoke one another by writing, and ioyne our strength against the common aduersarie. If our wits want wheetting, our pens exercise, our bodies labour, our aduersaries abroad can and may affoord vs work enough: we need not hew one as another. Let vs doe as Moses did, slay the Egyptian, it is not seemly for one Hebrew to strine with another. The timber, that must make the house, should be prepared and hewen in the field, *Prou. 24. 27.* when is cometh to bee set together, not so much as the noise of an hammer should be heard, as wee reade of Salomons temple: so we should labour to hew and cut off popish superstition and corruption of manners as in the field abroad, but we ought to build peaceably, and without noise among our selues. One saith well: *Omnia alia bona, aurum, argentum, diuitiz diuidi possunt; non potest diuidi (pacem meam do vobis:)* All other goods, gold, siluer, riches, may be diuided; this inheritance only cannot be diuided, my peace I leaue with you. And therefore, saith he, *Christus noluit fieri iudex ad diuisionem:* Christ refused to bee a iudge or diuider of the inheritance. God graunt, that we may at the length, learne, as carefull children, or faithfull stewards, to keepe whole Christs inheritance lent vnto vs, that rich patrimonie of brotherly loue and peace: that wee may one yeeld to another in the truth, euery one to studie to amend what is amisse, and all ioyne together to seeke Gods glorie.

Thus shall we be sure to imbrace and enioy peace: for what els is the cause of contention among vs: *Nisi (as one saith) quia displicet mortalibus angelica illa partitione, qua gloria Deo, pax hominibus nuntiatur: quoniam modo stabit pax hominum coram Deo, si Deo apud homines non potest tuta esse sua gloria?* Because mortall men like not that Angelicall partition, when they pronounced glorie vnto God, and peace in earth: for how can the peace of men stand in force before God, when Gods glorie is not kept safe and sound amongst men? This then is the way to procure peace, and to nourish it, so to remoue and auoid dissention, euery one in his seuerall place and calling to labour to amend what is amisse, to restore what is decayed, to supply what is wanting, & to redresse what is out of order, and so to seeke chiefly to aduance Gods glorie. Thus shall we haue peace at home, and peace abroad, our dissentions shall slacke within, and by our peace our strength and courage shall increase against our enemies without. We shall runne vpon them, as one man: few shall chase an hundred, and an hundred a thousand. Thus the Gospell by Gods grace shall still flourish in this land, superstition shall decrease and weare away, and poperie shall be weeded and rooted out: which God grant for his welbeloued and onely begotten Sonnes sake Iesus Christ our Lord: to whom be praise for euer. Amen.



The first Pillar of Poperie, consisting of in-  
temperate rayling, with shamefull slan-  
ders and vntruths.



Hat our purpose is in this treatise following, wee haue already partly declared in the Preface: that our intent is not in this enterprise so much to charge our aduersaries with such matter, as may be iustly objected against them, as to discharge our selues of such vniust crimes, as they do burthen vs withall: not to accuse, but to excuse: not to fight, but to sence: not to dare them with our darts, but to arme our selues against their venomous arrowes, which they shoote at vs. Whereas therefore

they euery where almost in their bookes and pamphlets, doe lay sore vnto our charge, that we are raylers, reuilers, lyers, blasphemers, heretikes, cauillers, sophisters, deuided into many sects and schismes, disagreeing amongst our selues: our best and safest way to free and deliuer both vs and our cause from these so vniust, vntrue, & vncharitable accusations, is to returne them vpon themselves, to who they doe more properly belong: and to clothe them with their owne luerie, which will fit more comely, without pleate or wrinkle vpon their backe.

First of all therefore, according to that order which wee haue set downe, wee will trie and examine the modestie, sobrietie and temperance of their spirit, wherewith they are enflamed against vs. First of their reuiling and bitter speech: then of their malicious slanders against vs, and our cause: thirdly, of their forgeries: fourthly, of the manifold vntruths, which in plaine english are no better then lies, which they are not ashamed in heapes to vtter. First then concerning their contumelious and reprochfull speeches, and their adders tongues which they finite and sting vs withall: I would wee might say vnto them, as Augustine sometime did vnto Vincentius, a yong malepart springall, that vnseemly taunted that reuerend father in his writings: *Si quid inter disputandum* (sayth Augustine) *quod ad meam contumeliam redundat expressu, non eum conuitantis voluntate crediderim, sed diuersa sentientis necessitate fecisse: vbi enim hominis erga me animus ignotus est & incertus, melius arbitror meliora sentire, quam inexplorata culpares.* If any thing fall out in disputation, which may redound vnto my reproch, I think that he did it not so much with a minde to reuile me, as being enforced by diuersitie of opinion: for where a mans minde is vnto mee vncertaine and vn-

knowne,

De animae  
origine lib.  
I. cap. 2.

knowne, I hold it better to thinke the best, then to blame what I know not. So if our aduersaries were carried away wholly in the heate of their cause, and with a blind zeale of superstition, when they spke such venomous words at vs, and had not an especiall purpose, as we haue but too much experience in so doing to maligne the truth, and disgrace the professors thereof, wee should bee able better to brooke their speeches, and to beare their outrages, then now, knowing the contrary, we either can or will. This then is that, that sometimes thrusteth vs forward, when we see not so much our persons to be stricken and gaulled with their tongues, as the truth to bee wounded through our sides, to speake home vnto them and to tell them their owne, not reuiling but reprouing, not taunting but telling them their fault and follie. *Cresconius* an Archdeaconist, doth roundly take vp *Augustine*, because he vsed these words against them: *Sicut non potest Sathanas Satanam excludere, &c.* As Sathan (sayth he) cannot driue out Sathan, so the error of the Manichees cannot ouerthrow the error of the Donatists. *Augustine* answereth very well: *Quasi (inquit) Petilianum Satana comparauerim, ac non errorem potius: Apostolica enim mansuetudo, cum quibus modesti agi praecepit, eos ipsos docet à diabolo captiuatos: nec tamen quam commendauit, amisit lenitatem, quia eam quam docebat tacere noluit, veritatem:* As though (sayth he) I compared Petilian himselfe to Sathan, and not his error rather: for so the Apostle doth say, that euen they, whom notwithstanding he wisheth to bee gently dealt withall, were captiued and snared of the diuell: neither did he in so saying, offend against that lenitie, which hee commendeth, while hee vtered the truth, which was not to bee concealed. Thus *Augustine* defended himselfe, by Saint Pauls example, and sheweth though it bee not lawfull to speake euill or to reuile, yet freely to open our mouthes, and to crie out against the enemies of the truth, it is not forbidden. *Bernard* a later writer, and one of their Catholike Doctors, vsed the like libertie of speech in his daies, and thought he offended not:

Serm sup.  
Cantic. 33.

Serm ad  
pastor. in  
Synod.

Epist. 45.

Epist. 147.

As inueying against the Cleargie of his time, he sayth: *Ministri sum Christi, & seruiunt Antichristo:* They are the Ministers of Christ, and yet serue Antichrist. Yea of the Bishops themselves and the chiefe of the Cleargie, he doubteth not to say, hauing first rehearsed those words of Christ to his Apostles: *Haece I uos chosen you to uelue, and one of you is a diuell? Sic facit Iesus bodie, eligens sibi multos diabolos Episcopos:* Euen so doth Iesus (sayth he) now a dayes, choosing many diuels to bee Bishops. Hee stayeth not here, but climeth vp euen vnto the Popes chayre: *Tristes uidimus, tristes eloquimur bonorem ecclesia, Honorij tempore non minime lesum:* We haue seene it with griefe, and we speake it with griefe, that in Pope *Honorius* time, the honour of the Church, was not a little endamaged. And in another place finding fault with the Cardinals of Rome: that they had fetcht *Eugenius* out of his cloyster, and of an Abbot, made him a Pope: he taunted them in these words: *Ascendit Iericho, incidit in latrones:* He is gone vp from Ierusalem to Iericho, he is fallen among theeues: thus comparing Rome to Iericho, and the Cardinals to theeues. If *Bernard* then a Doctor of their owne, could assume vnto himselfe such libertie of speech as to teime euill Ministers, the

the seruants of Antichrist, Bishops diuels, Cardinals theeves, in hatred and detestation of the corruptions of those times: I thinke wee may bee excused, if for loue and zeale of the trueth, we deale plainly many times with our aduersaries, and doe not flatter them a whit: though I thinke few or none of vs haue vsed like freenes of speech, as either *Augustine* against the Heretikes of that age, or *Bernard* against the corruptions of his time. Therefore to conclude this poynt, wee say, as not long since a darling of their owne sayd, yet with better sight and more truelie, I am sure then hee: Now the lawe of spright dealing specially in Gods cause so requiring, ye must pardon vs, if as among husbandmen, wee call a rake a rake, a spade a spade, a mattocke a mattocke: so among Diuines, wee call heresie heresie, and likewise falshood, lying, slaundering, craft, hypocrisie, blasphemie, euery such crime by his proper name without all glossing.

Harding.  
defens. apo-  
log. pag. 32.

But leauing off here in this place further to make apologie, or to seeke defence in this poynt for our selues, which were a needlesse and superfluous labour, the writings of our learned and godly brethren are abroad to bee seene and read: I trust they shall bee found neither to saour of so enuious a spirite, nor to bee mixed with such intemperate and vndigested humours, as our aduersaries writings are sawed and powdered withall. Wee will now proceede (not further keeping the Reader in suspense) to collect some flowers of popish eloquence and Rhetorike, which their bookes are beautified, and adorned withall.

First wee will bee so bold as walke into our countrie man *M. Hardings* garden, and there a little refresh our selues with the pleasant sent of his sweete smelling hearbes. And here in the very enterance, I finde a nose gay already gathered to my hand by that skillfull and cunning gardener, not in name but in deede, *B. Jewell*: let vs take vp this poeey, and smell a little thereon: *M. Harding* therefore wriking against *B. Jewell*, cloyeth and overchargeth him with these and such like sweet speeches: *Who euer heard such an impudent man? a most impudent hyer, a wicked slaunderer*: and all because he sayd with *Laurentius Valla* a Canon of Rome, that Pope *Celestinus* was a Nestorian Heretike.

Preface in  
defens. Capol.

*Against, who euer saw so impudent a man, what shall I say to this fellowe? he for shame man, a minister of falses, a minister of lies? foolish ignorance, shamelesse malice, so ignorant, so wilfulle, so lewd wretches, Jewish, Heathenish, shameles, blasphemous villaines, false ministers, false barlots, ye lye falsely, ye a ye lye for advantage, ye are impudent liars, lewd liars, beapes of lies, nothing but lies, and all is lies. But what is the cause thinke you, that this meeke spirited man should bee so disquieted and make such outcries against liars? forsooth because Master Jewell, in one place leaueth out (enim) in another place (hoc) in another place, the Prier set downe schemare, for schismatic, and such like: Is not here great cause thinke you, to make a man thus to take on and torun out of his wits?*

Is not this a sweete nose gay (thinke you) and is it not compounded of choise flowers? the sent is so strong to my smell, that I cannot choole but stop my nose:

Nise,

Epist. 67.

*Nisi*, as Bernard saith, *omnium passim diatribis iniectione factis, solus dissimulans possem, nec audeo manum contra possumum putarem propria manu*: Vnde, as he saith, the stinke smelling strong in euery mans nose, I onely should dissimble the matter, and not dare to fencle my nose with mine owne hand against the contagious sinell. But let vs haue patience a litle, and passe along, to see what store of such sweet smelling flowers *M. Hardings* garden will afford vs.

Defens.  
Eccles. Angl.  
3.

Pag. 40. *This your vaing boast in wickednes wrought by the power of Satan is put to silence*, because *M. Iewel* saith, that many kings and princes are fallen away from the Sea of Rome, and haue ioyned themselves to the Church of God.

Pag. 42. *This is his heathenish harr*, what could *Porphurie*, or *Iulius*, or *Celsus* say more? because *M. Iewel* had said, that men euen by light of nature, though thereby alone they cannot be led to the perfection of faith, yet may somewhat discern what is likely or vnllikely in religion, according to *S. Pauls* *Rom. 1. 20*. The inuisible things of God, his euerslasting power and Godhead are seene by the creation of the world.

Pag. 85. *We take you to be mad: would God you were not worse then mad; were you mad, you should be tied up: Else were you suffered to goe abroad, for feare folke would flye from you, and then should you doe little hurt.*

Pag. 145. *How say you sir Minister Bishop, ought the ministers to bee lawfully called?*

Pag. 146. *Touching the exercise of your ministerie, you doe all things without order: vnlesse ye meane such order, as Thebes obserue among themselves in distribution of their robberies.*

Pag. 153. *If hee were, so foolish to thinke so, yet you M. Iewel in that behalfe should not beare the bable with him: speaking of Nilus a Greeke writer, a learned man and a reuerent Bishop.*

Pag. 162. *You shew your selfe to be a man of euill disposition, no man euer said it, but Ilyricus or bawdy Bale: Namely that pope Zosimus corrupted the councill of Nice, the truth whereof notwithstanding is proued by B. Iewel out of the Aphricane counsell. cap. 101. 102. 103. Concil. Carthag 6. cap. 4. Concil. Florentin. sess. 20.*

Pag. 164. *You are errant slanderous liars: how seemeth not this wicked generation to spring of the diuill: because M. Iewel saith, by the testimonie of Alphon. de castro. Sabellis. Platina, and others, that pope Liberius was an Arian heretike.*

Pag. 189. *This sir defender learned in the schoole of Satan, and now lieth bound in Satans fetters.*

Pag. 201. *Their Bishops for custody of their chastity after their former oldes yokefellows decease, solace themselves with new strumpets.*

Pag. 209. *Of what small substance this reason is, the veriest Coblers of all their Ministers, if they can read any english beside their communition books, may safely perceiue. B. Iewel telleth Harding, hee might haue remembered, that not long since Iulius the 2. of a wherrillane was made Pope: but wee haue no coblers in the ministerie.*



Pag. 390. *Mauger the malice of the deuill and of all the sacramentaries, the old* 14  
*truth shall preuaile:* he meane:h the conuersion and transubstantiating (as hee  
 calleth it) of the bread and wine in the sacrament, into the very body and blood  
 of Christ. But this is no truth at all, neither olde, nor auncient: confessed by  
 D. Tunstall to haue come in twelue hundred yeares after the gospel: as in that  
 place it is manifestly prooued.

Pag. 397. *Now sir, I report me to euery man that hath sense, whether I may not* 15  
*lawfully giue you the Menti, as for manners sake I may vse the Italian termes, and*  
*challenge you in plaine termes of a lye, for vitering this vntrueth:* and yet there is 20  
 no vntrueth vitered: see the place.

Pag. 313. *It liketh your filthy spirite, with vile words, to bring that holy mysterie* 16  
*into contempt:* wherein you doe the Deuill author of all heresies, the greatest seruice  
 that may be denied: because with Origen hee had affirmed that the bread in the  
 sacrament, as touching the materiall substance thereof, goeth into the bellie, and  
 is cast into the priue.

Pag. 342. *The things, which it liketh your Satanicall spirit, with blasphemous* 17  
*wordes to dishonour:* he meane:h the sacrament, which indeede is by them most 20  
 of all abused and dishonored.

Pag. 359. He calleth vs *cursed Chamanites.* 18

Pag. 187. *Ye falsely and wickedly lead the people, ye are Apostataes, ye are heretiques,* 19  
*ye are impudent and rebellious children.*

Pag. 404. These defenders in conditions be like such honest women, as com- 20  
 monly we call *Scoldes.*

Pag. 409. *Loe a grieuous and an heauie case, that the world calleth you wicked* 21  
*and vngodly men:* I wis, they be too blame for it, and so be they that call them theues,  
 which come to be promoted to *Tiberne.*

Pag. 446. *Your impudencie of lying hath no measure nor end.* 22

Pag. 459. *The fiendes of bell were not yet let loose, that begat Lutheranes, Zuing-* 23  
*hans, Calvinists:* and here of we vnderstand the youth of your Church, which is no o-  
 ther but the malignant Church, and Synagogue of *Sathan.*

Pag. 465. *Though the defender feare not to be accounted a lyer, yet should he bee* 24  
*loth to be accounted an vntrouethfull man, yea and speciallie a foole.*

Pag. 502 *We reckon not, what Luther saith, what Zuinglius, what Caluine, what* 25  
*Antichrist, what Sathan saith.*

Pag. 506. If this defender were compared to a mad dog, some perhaps would 26  
 thinke it an vnmanerlie comparison, let the man be as he is, verily the maner and 27  
 fashion of both is alike.

Pag. 510. He calleth vs *light preachers, wicked vowbreakers, lewd lecherous lur-* 27  
*dents, detestable blasphemers:* such is your deuillish rabble saith he. This is M. Har-  
 dings eloquence.

Pag. 524 *O thou captaine lier: O most worthy not the reward of a whetstone, but* 28  
*the iudgement of a backbiter, of a slaunderer, of a cursed speaker, of the accuser of the*  
*brethren, of a blasphemers.* Canst thou perswade thy selfe to get credit by lying, to  
 seeme

*Seeme ſober by rayling, beuſt by villanie, charitable by ſlaundering? And all this ſtirre is, becauſe we charge them with burning of ſcriptures: which their vngodly practiſes here in England, do notoriously ſhew to be true.*

29 Pag. 549. *He ſbeweth himſelfe a foole, a ſlaunderer, an vnlearned man.*

30 Pag. 576. *Here pricketh forth this halſtie defender, as peart as a pearemonger, and ſaine would talke with the pope himſelfe.*

31 Pag. 602. *Ye cannot abide ſalt, water, oyle, the croſſe: And no maruell: No more cannot the demill, who poſſeſſeth you, and rideth you.*

32 Pag. 607. *It ſhould haue become Scoggin, Patch, Toller, Harry Pattenſon, or Will Sommer, to haue told this tale much better then your ſuperintendents ſhips: And if you would needes haue plaid the part your ſelues, it had bene more conuenient to haue done it vpon the ſtage, vnder a vices comie, then in a booke, &c.*

And all this, becauſe their practiſes in ſeducing the people of God, are compared to Ieroboams, who enticed the people from the true worſhip of God at Ieruſalem, by ſetting vp two golden calues.

33 Pag. 616. *When were ener ſuch theenes in the Church of God as ye are?*

34 Ibid. *If all ſſes were true, then if heauen fell, wee ſhould catch larkes. And if a bridge were made betweene Douer and Calen, wee might goe to Boleine a foot, as William Sommer once told King Henrie the eight. Becauſe M. Iewell had ſayd, if the Church of Rome can not erre, the good lucke thereof is ſarre greater then theſe mens policie: for ſuch is their doctrine & life, that for all them the Church may not onely erre, but be vtterly ſpoyled.*

35 Pag. 617. *By your Apoſtacie ye haue done more wickedly, then if yee committed Idolatrie.*

36 Pag. 648. *Sirs, would ye haue the comon people to come to the general Councils? Whom mean ye, I pray you? Tinkers and Tapiters, Fiddlers and Pipers, ſuch as your miniſters be? Alas poore ſoules, what ſhould they do there? for there is no tinkering nor tipling, nor ſidling, nor piping: there they may ſhout vp both budgets and moutbes. But here M. Harding need not thus to haue vpbraided our miniſters with ſuch ſcoffing and ieſterlike termes: if hee had remembered (as M. Iewell telleth him) what Alphons. de Caſtro reporteth of the popes, *Conſilii plures. Papae adeo eſſe illiteratos, vt grammaticeam penitus ignorant*, That many of them were ſown-learned, that they were ignorant of their grammar.*

37 Pag. 680. *As I cannot well take an haire from your lying beard, ſo wiſh I that I could plucke malice from your blaſphemous hart.*

Neither doth M. Harding heere content himſelfe, thus ſpicefully to haue entreated the liuing: calling our Miniſters Coblers, Tapiters, Tinkers, Miniſters wines, ſober and grane matrons with him no beſter then ſtrumpets: But hee doth moſt vnhoneſtly ſuatch and carpe at the dead, & reuile Gods Saints, terming the booke of Actes and Monuments, a huge dunghill of ſtinking martyrs: Yea hee preſumeth to ſitte in Gods chaire, wreſtling the iudgement out of his hand, and giueth ſentence of condemnation againſt vs. *The authors and profeſſors of them*

38 *be dead and rotten in hell fire, with weeping and grinning of ſteeth: the like iudgement*  
39 *looky*

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booke ye and your followers to haue if ye repents not. And in another place: After you haue fried and boyled (sayth hee) in rancour and malice against the Church, you are like to leape into the furnace of hell: Thus we heare M. Hardings sugred eloquence: Iudge now (good Christian Reader) whether this man haue not beene wel trained vp in Sathans schoole, as he slanderously saith of vs.

These and such like are M. Hardings flowers, who list to take a further view of them, shall finde them to bee collected as into one bundle by B. Iewell: where these pleasant sortes shall be offered to his smell: *Your deuillish spite, your deuillish wickednes, your deuillish villanie, Sathan is your schoolemaster, your father the deuill: your new church set vp by Sathan, you are the schoole of Sathan, & children of the deuill. A page, a slave, a clauibacke of the deuill, your reprobate congregation, your confused tents of Sathan, the nomie of the deuill. Sathans broode, Sathan holdeth you captiue, ye are fast bound in Sathans fetters, loose opostataes, prophane bel-bounds, your blasphemies and Sathanismes, Caluinistes, Sathanistes: your wicked Chams broode, your damnable sile, your deuillish rabble, your congregation of reprobates, your Turks doctrine. As crasie knyauies in a comedie, they are Apes, they are Asses, with such like, Iewel p refat. defens. A. Apolog.*

But least we should thinke, that M. Harding onely hath profited in this blacke and popish Rhetorike, let vs see also the modestie of other mens spirites, out of that schoole. We shal easily find that they are al one womans children, and haue had all one schoolemaster, their stile and speech is so alike.

Bonauenture, a frier of Loraine disputing with Wolfgangus, vsed these as his best arguments: *Thou heretike, Iudas, Beelzebub.*

Bellarmino, the mildest and most modest childe of that crue, yet sometime sheweth the badge of his profession: *Ab alio spiritu Caluinus agitur* (saith he) *et se Valentino opponat, sic inter se demonibus colludentibus*: Caluine being moued of an other spirite, doth set himselfe a gainst Valentinus, the Tritheist, who affirmed that there were 3. goddes: one deuill thus mocking with another. Is not heere (thinke you) a gentle reward for Caluine, for opposing himselfe against that vile heretique, and maintaining the doctrine of the Trinitie? Is not this to blaspheme the spirite of God, speaking and writing in Caluine in the defense of the truth?

But what say ye to our Rhemists, those iolly Iesuites? if any man be desirous to know their pregnant wittes, and eloquent tongues, thus they write:

Annot. in Act. 8. sect. 10. *Simon Magus that sorcerer had more true knowledge of religion, then the Protestants haue: he blasphemed not, as they blaspheme.*

They call vs *Miscreantes*, Iam 5. sect. 5. and compare vs to the impious sons of Cham. Galath. 2. sect. 8. to Cain, Balaam and Core. Iud. v. 11.

Yea with a foule blacke mouth, they are not ashamed to call Caluine, Bezza, Verone, reprobates Rom. 1. ver. 3.

Thus at the burning of M. Frith, that worthie seruant of God and blessed martyr, D. Cooke in most vncharitable admonished the people, that they should pray no more for him, then they would for a dog. Fox. pag 1036.

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p. 16 speare, be-  
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Fox. pag  
1107.

Fox. p. 88

40

41 Prefation  
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Christ.

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Now cometh in railing Cochleus, and filleth vp the measure of this iniquitie, writing thus most wickedly of Iohn Hus, *I say therefore Iohn Hus is neither to be counted holy nor blessed, but rather wicked & eternally wretched: in so much that in the day of iudgement, it shall be more easie, not onely with the Infidel Pagans, Turkes, Tartarians, and Iewes, but also with the most finfull Sodomites, and the abominable Persians, which most filthilie doe lie with their daughters, sisters, or mothers: yea also with most impious Cain killer of his owne brother, with Thyeites killer of his own mother, and the Leistrygones, and other Anthropophagi which deuoure mans flesh: yea more easie with those most infamous murderers of infants, Pharao and Herod, then with him.* Cochle. lib. 2. histor. Hussitar. translated by M. Fox. pag. 631.

I maruel at my heart, that they without horror of conscience could thus speak or write of the seruants of God, or that the earth did not open vnder them to swallow vp such blasphemers. We need not now thinke it strange that the Rhemisttes charge vs with blasphemie, Reuelat. 13. sect. 2. And Harding with sinne against the holy Ghost, because we speake against the Pope: This fellow goeth further, making the holy seruant of God worse then Cain, then Pharao, then infidels, or Paganes: I pray God it bee not laide to their charge: yet they stay not here, neither are content thus to reuile our persons, which might better be borne at their hands, but they open their mouth euen against heauen, and spare not to blaspheme the trueth, which we profess. The holy communion, which we obserue according to Christs institution, Harding spitefully calleth *a leane and carrien banquet.* pag. 320.

The Rhemisttes say, that *Caluins supper with his bread and wine*, which is not his supper but Christes, *is like at length to come to the sacrifice of Ceres and Bacchus.* Iohn 4. sect. 4.

And yet more wickedly they say, *that our communion is the very table and cup of deuils, wherein the deuill is properly serued.* 1. Cor. 10. sect. 9. But alas feeble men, we pitie their case: They speake euill (as Saint Iude saith) *of things they know not.* If they vnderstoode (what these holy mysteries were) they would, I thinke bee more sparing in blaspheming. We wil not requite them againe with euill speech, Michael durst not do it to the deuill, but the Lord rebuke them and amend them.

Now in the last place I will adioyne certaine flowers of stout sturdie Stapletons eloquence, collected out of his late booke set forth against our worthy and learned countrie man D. Whitakers, that it may appeare what spirit they are of, that with such bitter speech and vile termes doe taunt and reuile the professors of the Gospell.

To omit how odiouslie and proudly hee chargeth him with ignorance and want of learning: calling him euery where, *Doctorem indoctum*, vnlearned Doctor, and *professorem indignum*, vnworthy professor, not worthe to bee admitted to the least degree in schooles, lib. 1. cap. 2. sect. 4. *Whitakerus quoniam tyrone ineptior*: more foolish then any boy scholler or new beginner, lib. 2. cap. 1. sect. 3. yea he blusheth not to call him *scriptorem barbarum*, a barbarous writer. To let passe these and such like arrogant challenges, which are common with all papiſts who

who boast of themselves, as of the onely learned and eloquent men, but alas, poore soules, it seemeth they dwell by euill neighbours, when they are faine to praise themselves. But as for M. Stapleton, hee is fowlie overseene, in charging so worthy a man with want of learning, whose books he is scarce worthy in respect of true learning to carrie after him. And if the question be of eloquence, this Louanian Doctors writing is but a kind of barking in respect of the others, either for smoothnes of stile, or good phrase of speech.

But to let passe these, as the most mild and courteous termes he hath, this eloquent Louanian professor thus setteth vpon that reuerent and learned man, thus saying vnto him, *Minister Sathana effectus professor per fidus magister mendax & impudentissimus*: Thou art become a minister of Sathan, a faithlesse or forsworne professor, a lying and most impudent teacher. *Admonit. ad Whitaker. Professor asinine*, Ass-head professor, lib. 1. sect. 12. He lyeth for the whele stone, *Facis mendacium cote dignum*, cap. 2. sect. 6. *absurditas Asinina aduersarij*, His asinine absurditie. lib. 1. cap. 7. sect. 3. *Ineptissimus disputator*, Most foolish disputer: ibid. sect. 9. *Fartius rusticus*. A clownish or rustical foole. cap. 12. sect. 4. *Stultissimus*. A very foole. ibid. *Sophista impudens*, An impudent sophist. lib. 2. cap. 5. sect. 10. *Barbara impudentia*, His barbarous impudencie. cap. 7. sect. 6. Hee playeth the sycophant. cap. 8. sect. 4. *Stultissime sophista*, Most foolish sophist. cap. 9. sect. 1. *Disputator absurdissimus*. Most absurd disputer. ibid. sect. 8. *Mentendi consuetudo in naturam tibi versa*, Your custome of lying is become your verie nature. cap. 10. sect. 1. What could be said more of the deuill? *Hebetudinis tuae & tarditatis*, &c. Your dulnesse and blockishnesse, &c. sect. 10. *Mentendi libido vel necessitas*, He hath either pleasure or necessitie to lie, sect. 13. *Mendacium rotundum*. He maketh a round lie. sect. 16. *Crassa ignorantia*, Grosse ignorance. lib. 3. cap. 7. sect. 3. *Mendacium ridiculum & morione dignum*, A ridiculous lye and fit for a foole. lib. 3. cap. 12. sect. 1. *Mendacium nobile*, A noble lie. cap. 14. sect. 5. *Mendacium splendidum*: sect. 8. A notable or lewd lye. *Mendacium stupidum*. A blockish lie. cap. 16. sect. 7. *Crassa stupiditas*, Grosse blockishnes, ibi. *Stultitia & hebetudo priores asinina*, Asinine foolishnes and dulnesse, cap. 19. sect. 11. These & an hundred such like proper Rhetoricall speeches our good counterman hath sent vs from Louaine, to shew how hee hath profited in popish eloquence: and to make vp our mouthes, after hee hath long dallied in wordes, in good sober sadness, he speaketh thus friendly vnto vs: *Omnium quidem haereticorum & cecitas magna est, & pertinacia singularis, sed vestra haec Whitakero, tua inquam tuorumque conuenarum haereticorum tum cecitas tum pertinacia longe maxima est*. In all heretikes, there is both great blindnesse and singular obstinacie; but thy blindnes Whitakers, and wilfulnes, with the rest of thy fellow heretikes, passeth all. lib. 1. cap. 7. sect. 5. Wee are much behold'ng to you, good counterman, Father, Thomas Stapleton, that worthy Louanian professor, (for we will giue you your titles) though that worthy man, bee but plaine Whitakers with you, that you can finde in your heart to giue vs the vpper hand in blindnes and wilfulnes, of all heretikes that euer were: But cursed and confounded be all

such heretikes, as are more wilfully blinde and obstinate against the trueth then papists be.

This doubtrie Doctor, sturdie Stapleton, chargeth, as we haue seene, this godly learned inan, with foure especiall crimes, ignorance, follie, impudencie, lying. But you M. Stapleton therein shewe your selfe neither so deepe a clarke, nor so wise a man, or offso sober a spirit as you would be taken for. As for the first, his, which you call ignorance, shall be able by Gods grace to inatch and ouermatch your Louanian learning or sophistrie rather. The foolishnes of the Gospell, and simplicitie of the trueth in him shall not giue place to your humane and serpentine wisdom. Indeepe he is too modest, too milde and humble a man to deale with so proude, vaine glorious, and spitefull boasters. A wrangling Sophister were fitter to answer your intemperate and immodest rayling, than so graue and reuerend a diuine. But as for lying, take it to your selues, both it and the father thereof. There shall be more truth found in few of his lines, than many of your leaues: and more good diuinitie in one page, than is in your whole booke. And haue you bene these foure yeares in hatching so goodly a birde, and bringing forth a Cockatrice egge? Surely you haue spent your time well. And be these the fruites of your studies? Well, *ex vnguibus Leonem*: by such fruites we know what the tree is; what neede other arguments? your vsuall and customarie rayling bewrayeth your malicious spirite. And tell mee you wretched miserable men, which haue nothing more common in your mouthes, than to call vs asses, doults, fooles, howe can you escape that heauie sentence of our Sauour which saith, that who so calleth his brother foole, is in danger of hell fire? Math. 5. But it is no newe thing for heretikes to raile and reuile: it hath euer bene their custome and guise: The Pelagians called Augustine, *Cultorem damonium*, a worshipper of diuels: *August. cont. Iulian. lib. 3. cap. 18.* The Donatists accused Cecilian a Catholike Bishop, of sinne against the holy Ghost: *August. contra Crescon. lib. 4. cap. 17.* So it is true as Maxentius saith: *Heretici, cum peruersitatis suae non possunt reddere rationem, ad maledicta conuertuntur*: Heretikes, when they find themselues not able to yeeld a reason of their wilfulness; then they fall to plaine rayling. Such plentie of scoffes and taunts, of cursings and reuilings, is an euident signe of an euill cause; and bewraieth a cankered stomacke. We will not answer them in the same kind; for our cause is better, and our malice and hatred much lesse. It griueth not vs to bee euill spoken of without cause. Wee are sorie for them: they hurt not vs, but blemish their owne credite before men, and make their account more heauie before God. I will shut vp this place with that good saying of Bernard; *Bonum mihi si me dignetur Deus vsi pro Clippo, libens exceptio in me detrahentium linguas maledicas; vs non ad ipsum peruenimus*: It is good for me, if God vouchsafe to vse me instead of a buckler, I willingly doe lanch in my selfe the darts of slanderous tongues, that they light not vpon him.

De confiderat. lib. 2.

Popish slanders and false accusations. Part. 2.

**N**OW in the next place, hauing tasted sufficiently of the first dish of their bitter and sower taunts and reproches, which wee haue had but a cold welcome vnto; let vs take an assay of the next: And that I feare me, we shall find not much pleasanter. Yet because wee will not bee vnmanerly ghesstes, wee will taste of euery dish. Our aduersaries therefore are not contented to load vs with bitter and vsauourie wordes; but they doe also charge vs with fained and deuised things, accusing vs falsely, and imposing vpon vs strange and vnknown articles: Their accusations then and false challenges, are either generall against our whole Church, or particular, directed and leauelled against some speciall men, and both kindes concerning either the doctrine or manners of our Church: of these in order, and first of their accusations in generall, and vaine surmises of our doctrine: and here I will especially follow our Rhetorikes, as before wee made bolde with master Harding, who in this case are very plentifull.

They charge vs to say; That the Church consisteth only of the elect: and that there are no euill men in the Church. *Annot. Math. 3. sect. 7. & Math. 22. sect. 2.* Whereas we affirme, that the visible Church vpon earth hath both good and bad in it; but the inuisible Church we holde to consist of the elect onely.

*Annot. Math. 19. sect. 11.* That wee should say; God can do no more than he hath done or will doe: which they call blasphemous infidelitie. We say no such thing, but only this; that God can do nothing contrarie to his owne will, word, and glorie, and yet is almightie.

*Annot. Math. 23. sect. 6.* That we teach; It is enough to haue onely faith. We teach no such thing: we say, that faith onely iustificieth, but faith working by loue, as S. Paul saith; not voide of good works, *Galath. 5. 6.*

That we say, the Church hath failed many hundred yeres, till Luther and Calvin, *Annot. Math. 28. Sect. 2.* Whereas we beleue, that the Church hath alwaies continued, and shall continue till the end of the world.

That we hold, that it is sufficient to be baptized with the holy Ghost, and that water is not necessary, *Annot. Mark. 1. Sect. 5.* But wee graunt that baptisme with water is necessary, if it may be had according to Christs institution: Otherwise in those that are preuented by death, wee affirme, that the lacke of water cannot deprive them of their inheritance.

That we say, all things are easie in Scripture, *Annot. Luk. 6. Sect. 1.* We say no such thing: but confesse that many things are therein hard to bee vnderstood: Yet the doctrine of faith to be in the word plainly declared, so that the people may safely be admitted to the reading thereof.

That we affirme, the Church may faile in faith, *Annot. Luk. 18. Sect. 8.* Wee say only, that the Church may erre in some points of doctrine, but not finally fall away from the faith, *Falk. ibid.*



- 8 That we pretend, that God draweth vs against our will, and without any respect to our consent, *Ioh. 6. 2.* God of vnwilling maketh vs willing, by changing our will to imbrace Christ gladly, and otherwise we teach not.
- 9 That we affirme the holy Ghost to be none other, but the gift of wisdom in the Apostles, and a few other for government: *Annot. Act. 8. Sect. 7.* But none of vs saith so: It is a meere slander.
- 10 That we allow no fasting, but morall temperance, and spirituall fasting from sinne. *Act. 13. Sect. 5.* Whereas wee doe acknowledge a Christian vse of fasting and abstinence from all meates and drinckes, for the taming of the flesh, and making vs more fit to pray: not an abstinence from flesh onely, as they doe superstitiously imagine.
- 11 That we should say, that the preaching of the lawe, and iudgement to come, maketh men hypocrites. *Act. 24. Sect. 2.* Whereas wee holde the preaching of the lawe to be necessarie to bring men to repentance: But iustification by keeping the lawe, which they teach, we vtterly condemne.
- 12 That we would haue all men to be present, and giue voice in Councels. *Act. 19. Sect. 5.* We say not so, for that were impossible: But wee holde against our aduersaries, that as well the learned and discret amongst the lay men, as the Clergie, ought to be admitted to consult of religion: And that not onely Bishoppes, but other Pastours also and Ministers ought to haue deciding voyces in Councels.
- 13 That we condemne good workes as sinfull, pharisaicall, hypocriticall. *Rom. 2. Sect. 2.* Whereas we acknowledge them to be the good gifts of God, the fruites of iustification, the way wherein all Christians must walke to saluation, we onely exclude them from being any cause of our iustification before God.
- 14 *Annot. Rom. Sect. 4.* That wee affirme that God iustificieth man, that is to say, imputeth to him the iustice of Christ, though he be not indeed iust: or of fauour reputeth him as iust, when indeed he is wicked, impious and vniust: And that wee thinke it is more to Gods glorie, and more to the commendation of Christes iustice, merites and mercie; to call and count an ill man so continuing for iust, than of his grace and mercie, to make him of an ill one, iust in deed, and so truly to iustifie him. This is a great slander: For we thinke and say; that God of a wicked man, by his grace and mercie, doth make him iust in deede, by the iustice of Christ, neither calling, nor accounting him iust that continueth wicked, as he was before, but giuing him also the spirite of sanctification, whereby after hee is made iust by grace, he doth the workes of iustice, and keepeth Gods commandments, though not perfectly in this life. *Pulk. ibid.*
- 15 That we gather of those termes, vsed by the Apostle, *Rom. 4. covered. v. 7. not imputed. v. 8.* That the finnes of men be neuer truly forgiven, but hidden onely. *Annot. Rom. 4. Sect. 7.* We say, that our finnes are truly forgiven vs for Christes sake, and our conscience freely discharged of them, Christ hauing satisfied the iustice of God perfectly for them.
- 16 That we teach, that the Sacraments of the Church giue not grace and iustice

off faith: but that they bee notes, markes and badges onely of our remission of finnes, *Rom. 4. Self. 2.* We say not, that they are onely markes and badges, but as the Apostle saith, seales of God to assure our faith of justification by remission of finnes: And yet it followeth not, that the sacraments should give or confer grace.

That to establish our fiction of confidence (as they not without blasphemie call it) wee make no account of the Articles of the faith: the beleeuing whereof onely iustificth, they say, *Annot. Rom. 4. Self. 9.* Whereas we affirme, that wee are iustified by none other faith, but that which is declared in those Articles, not by a bare knowledge or beleefe of them, that they are true, which the deuill hath and many reprobates: but by stedfast beleeuing of them, with a sure trust and confidence in Christ, whereby we are made partakers of his precious merites, and assured of the remission of our finnes.

That we should say, Man hath no more free will, than a piece of clay: *Rom. 18 9 Self. 7.* Whereas we onely say, that our free will hath no power or strength at all, to will, or doe the thing that is good, without the grace of God.

That we say, the faithfull be sure they shall neuer sinne: *Rom. 8. Self. 9.* Wee say only, that they are sure to be preserved from that sinne which is irremissible, which is the sinne against the holy Ghost.

That where the Apostle saith, *It is better to burne than to burne*; that the Protestants thinke, to burne, is nothing else but to be tempted, because they would easily picke quarrels to marrie: *1. Corinth. 7. Self. 8.* Wee doe not so thinke, that to burne, is onely to be tempted, but to be so continually inflamed with lust, that the will doth consent and desire quenching. *Fulk. ibid.*

That we will not haue men worke well in respect of rewarde at Gods hande: *1. Corinth. 9. Self. 7.* We say not so; but that men ought not to worke well onely as hirelings, for hope of rewarde, but chiefly and principally, of louing obedience and dutie, as of children to their father.

That we seeme by abandoning other names of the Communion (leaving this, calling it a supper) to haue it at night, and after meate: *1. Corinth. 11. Self. 8.* We retaine other names of this Sacrament beside, as the Communion, the Sacrament of the bodie and blood of Christ, the Eucharist, and such like: and it is but a vaine conceite, that we encline it to haue it at night, when they see our vsuall and daily practise to the contrary.

They say, we professe, that we make no consecration, benediction, or sanctification of the bread and wine at all in the sacrament, but let the bread and wine stand aloofe: and that we occupy Christ's words, by way of regards only and narration applying them not at all to the elements proposed to be occupied: *1. Corinth. 11. Self. 9.* All this is utterly false, for we professe, that by praise and thanksgiving for the death of Christ, and by prayer vnto God, that we may bee partakers of the bodie and blood of Christ, we consecrate, blesse and sanctifie the bread and wine, to be the holy and blessed Sacraments of the body and blood of Christ. And we doe also apply the words of institution to the Elements, (though not after their Ma-

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gicall fantasie) praying thus: *That we receiuing these creatures of bread and wine, according to Christes holy institution, (which is rehearsed out of the Gospel) in remembrance of his passion, may be partakers of his most blessed body and blood.* This is (who seeth not) a manifest applying of the wordes to the matter proposed to be occupied.

- 24 That we would make the simple beleewe, that no punishment of a mans owne person, for sinnes committed, nor penance inioyned by the Church, is necessary, but all such things to be superfluous, because Christ hath satisfied enough for all: *2. Corin. 2. Sect. 2.* This is a malicious slander. Wee affirme indeede, that no punishment laid vpon any mans person, either by himselfe, or by the Church, is any satisfaction to the iustice of God for our sinnes, because Christ onely was able and hath made such satisfaction: yet temporall punishment for chastisement, ecclesiasticall discipline for satisfaction of the Church, and amendment of open offenders are necessarie by the ordinance of Gods word, and in our church are practised: *Fulk. ibid.*
- 25 They say, that Luther, Calvin, and such wicked Libertines, as it pleaseth them to terme vs, do teach, that Contrition is altogether a meane to make sinners either hypocrites, or to put them in despaire. *Annotat. 2. Corin. 7. Sect. 3.* We speake onely against the popish heresie of penance, or sorrow to be satisfactorie for sinne, and not against such sorrow which worketh true repentance, and true contrition for all their sinnes past.
- 26 That wee refuse all mans attestation and approbation, and will bee tried by Scriptures onely: and that we count it a great absurditie to haue the scriptures approued by the Churches testimonie: *Galath. 2. Sect. 4.* But we affirme no such thing, neither doe we refuse to be tried by men iudging according to the Scriptures. The approbation of the scriptures by the Church we allow: but we count it a great absurditie, that the authoritie of the scripture should depend vpon the Churches approbation and triall, which is the thing in question betweene vs.
- 27 That wee teach, that the charge of the Apostles was so distinct, that none could preach, or exercise iurisdiction, but in those seuerall places, which by Gods appointment, or their lot, for more particular regard of peace, and orders sake, were limited to euery one, *Gal. 2. Sect. 6.* But we teach contrariwise, That euery one of the Apostles had as large and as generall authoritie, as the other: & that any of the Apostles by their commission, might lawfully haue preached at Rome, as well as Peter or Paul: But after this distinction was made by God, it was not lawfull for the Apostles to leaue or forsake their speciall charges, and to intrude themselues into anothers limits, as Saint Paul saith: we doe not stretch our selues beyond our measure: *2. Corin. 10. 14.*
- 28 That we haue no other arguments against the reall presence of Christ in the Sacrament, but such as wee borrowe of Aristotle and his like, concerning quantity, accidents, place, position, dimensions, sight, taste, and other straites of reason, to the which they bring Christes mysteries, *Coloss. 2. 1.* We haue other arguments out of holy Scripture, and the ancient writers: Neither haue we any arguments



gements out of Philosophie, but such as are grounded vpon the scriptures, which teach the perfecte humanitie of Christ, and all essentiall properties of a true and naturall bodie.

They say, we apply that text of Saint Paul: He that will not labour, let him not eate: 2. Thess. 3. 2. against the vacante life of the Clergie. *Annot. in hunc locum.* But we require no such thing, as to labour with the hands, of such of the Clergie, as labour in studie and teaching. Against the idle life of Monkes, Nunnes, Friers, and the rest of that crue, as also against idle masse-priests this text is strong.

That we hold nothing to be necessarie to saluation but the Scriptures. 2. Timoth. 3. Set. 3. We hold no such thing: for so we should exclude Christ himselfe, as vnnecessary to saluation. But wee affirme, that the Scripture containeth all things necessary to be learned to saluation, & this is the true state of the question.

That wee plainly deny Melchisedech to haue beene a Priest. *Hebr. 7. Set. 2.* Here without shame they slaunders vs. This we neuer denied, neither by Gods grace will euer: though we affirme, that his Priesthood consisted not in offering of bread and wine: neither doth the Apostle, or any text of Scripture so teach.

They charge vs with this heresie: That Christ was not the first man that entered into heauen. *Hebr. 10. Set. 1.* They belie vs, to say wee hold, that Christ was not the first man that entered into heauen, with his body or whole humanitie, as the text is, *Hebr. 10. 20.* And that dedicated and prepared a way for al his members to enter into heauen, both with their bodies, and their soules: by vertue of whose death, all the faithfull from the beginning, were receiued into heavenly rest in their soules.

That we will haue no difference betweene the laitie and the Clergie. 1. Pet. 3. Set. 2. It is false, which here they object against vs. We onely mislike their popish difference, who doe in such sorte set apart their Clergie from the rest of the people, as though they only were the Lords lot & inheritance, the rest excluded.

That we say, the Scriptures be so easie, that they may be not onely safely read, but also expounded boldly of al the people, as wel vnlearned as learned: and consequently, every one by himselfe, and his private spirit, without respect of the expositions of the learned fathers, or expectation of their pastors iudgment, may determine and make choice of such sense as himselfe liketh, 2. Pet. 3. Set. 1. All these are great vntruthes. In deed we doe hold, that the people may safely be admitted to the reading of the Scriptures, though wee denie not, but that there are certaine places therein hard to be vnderstood: yet we giue them not libertie to expound scripture, at themselves list, not staying for the iudgement of their pastors: For wee plainly protest, that whosoever despiseth the ordinarie Minister of the worde, which God hath established in his Church, for the direction of vs in the truth, shall neuer attaine vnto true knowledge. As for the expositions of the fathers, we are so farre from reiecting them, where they interpret according to the sense of the scriptures, that they doe in a manner shew all our interpretations, which you mislike.

That we affirme, that we neither keepe, neither possibly can keep Gods com-  
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maundements; 1. *Iohn 2. Self. 7.* Wee say not so, but that wee can not keepe them in such perfection, as the iustice of God requireth, though by his grace we doubt not, but wee are enabled in such measure to keepe them, as his mercie in Christ accepteth, *Falk. ibid.*

Thus wee see with how many slaunders our countrimen of Rhemes doe vnkindly charge and load vs withall: neither are these al: more, who please may collect out of that blacke booke of theirs The want of the rest, which I haue not here set downe, I will supply out of another countrimans booke of ours, to whom we are much beholding for affording of vs such plentie of so good stuffe. First, *P. 146.* He thus friendly saith vnto vs. *If you doe not allow euery man, yea and euery woman to be a Priest, Why driue ye not some of your fellowes to recant, that se haue preached? Why allowe ye the booke of your newe Euangelists that se haue written? An odious vntoith: for touching the ministrie of the Church, we haue none that either haue preached so, or written so, Jewel. defens. Apolog. pag. 146.*

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37 That we say, all things necessarie to saluation are expressed in the Scriptures, pag. 240. But so we say not: wee hold that all things necessarie are either in the Scriptures expressed, or therein contained, by necessarie collection and diduction to be drawn from the same.

38 That we, which say wee can by no meanes fulfill the law of God, doe make God vnjust, euill, impotent, and not able to giue so much grace, as may helpe to fulfill his law, pag. 368. We make not God vnjust or impotent, but we confesse our selues to be sinners. Neither is the question here, what God is able to doe, but what he hath promised: for howsoeuer God bee able, by his abounding grace, to make vs perfect in this life, and altogether void of sinne, as wee shall be in the life to come: yet his power is not contrarie to his will reuealed in his word, which saith, that all men haue sinned, *Rom. 3. 23.* And as many as are of the workes of the lawe, are vnder the curse, *Galath. 3. 10.*

39 That wee tell Christian men, they may worke as much as they will, but all in vaine, pag. 171. Vnto this, for we say with S. Paul, your workes shall not be in vaine in the Lord. Although we doe exclude them from being any cause, or meane of our saluation, and that by the watrapt of the scriptures, *Rom. 3. 28. Ephes. 2. 10.* and in other places.

40 That wee professe, that the faith of the Catholike Church may faile and fall, pag. 403. We speake not of the vniuersall Catholike Church, but of the Church of Rome, or of any other particular Church, which may faile in faith, as wee see the Churches of Corinth and Galatia are now thoroughly departed from the faith, and are wholly subiect to the Turke.

41 That we animate temporall Magistrates, by the pretended example of David and Salomon, to intermeddle with Bishops offices, pag. 629. Vnto this, it is not our doctrine: But they rather embolden the Pope to meddle with princes offices. And Bellarmine a great Champion of theirs doth free vs from this slaunder, who confesseth of vs, that we hold *Regimen Ecclesiasticum spirituale esse, & distictum a politico*: That the Ecclesiasticall regiment is spirituall, and a thing distinct

distinct from the politicall, or temporall.

That wee teach, that the Lords supper is very bakers bread, and wine, with the onely figure of Christs bodie and bloud, pag. 320. But we neuer so vnreuerently called that holy Sacrament. It is your selfe (master Harding) that doth so vilely disgrace this holy Mysterie, calling it *A piece of bread not worth a point: a leane and carrien banker; a toy.* We call it the Sacrament of thanksgiving, the Sacrament of the bodie and bloud of Christ, with other names fit for so great mysteries. Neither doe we make them bare figures and signes, but as the Apostle saith, *seales of the righteousnes of faith* Roin. 4. 11.

Now, hauing seene thus far, with what false opinions they charge our church generally, in respect of our doctrine, let vs take some triall also of their iust and true dealing with vs, in matters belonging to manners. And here I do not thinke but we shall find them halting, as before.

First, Harding chargeth vs with continuall aduoutrie and incest, calling without all honestie or shame, Ministers lawfull wedded wiues, *their filthy yokesellers.* pag. 439. Yea, he saith, that our Gospell hath no substance, beside carnall libertie and licentious living, pag. 289. And that thorough our euill teaching, the world groweth more to bee dissolute and wicked, pag. 382. But if master Harding had remembred the dissolutenes, and licentiousnes of life that is at Rome: he could not without blushing haue charged vs with incest, aduoutries, and all carnall libertie. He had forgotten belike that old english prouerbe, *He that goeth once to Rome, seeth a wicked man: he that goeth twice, learneth to knowe him: he that goeth thrise, bringeth him home with him:* Fox pag. 843.

The Rhemistes doe accuse the Protestants (whom they call heretikes) for their lightnes in admitting euery one without discretion to the Clergie, 1. Timot. 3. 6. But, as for that vncharitable name of heretikes, wee shall shewe anon, that it is more proper vnto them, than vnto vs. And neuer any heresie admitted more vnworthy persons to the Clergie, than Papistrie hath done: not onely into the inferiour places, but euen into their chiefe Bishops see: for as Alphons. testifieth, whome wee cited before, Many of their Popes did not knowe so much as their Grammar.

Harding chargeth the Protestants in diuers Countries to haue attempted to wrest the sword out of the Princes hands. *Were the hundred thousand Bowres in Germanie (saith he) consumed by the sword of the Nobilitie there for their obedience?* P. 441. So he slandereth Luther also, that he stirred vp Thomas Munzer in Thuringia, who was the Rebels preacher, pag. 447. Thus the Rhemistes deale with Caluin, calling him one of the principall Rebels of this time, and most falsely giue out of the Protestantes, that their Consistories are shoppes of rebellion.

Thus also they report of Wickliffe, that he should teach, that Princes are not to be obeyed being in deadly sinne, *Annotat. 1. Pet. 2. Sect. 2.*

All these are malicious slanders deuised against vs. First, the Bowres of Germanie were most of them aduersaries to Luther, and vnderstoode no part of the Gospell,

Gospell, but conspired together, as they said, onely against the crueltie of their Lords, as they had two and twentie yeares before in the conspiracie called (*Liga Sotularia*.) Anno 1303. fiftene yeares before Doctor Luther began to preach, which was Anno 1518. *Jewel pag. 441.* Secondly, Luther was so farre from stirring vp Thomas Munzer, that he called him the preacher of Sathan, *Sleidan. li. 3.* Thirdly, neither did Wickliffe reach any such thing, for hee himselfe was obedient both to Edward the third, and to Richard the second; both which Princes, as we knowe, were guiltie of some notorious sinnes. Fourthly, you rather shewe your selues the rebels of this age, who make no conscience in mouing the subiectes to rise vp and conspire against their naturall Soueraignes. And England knoweth by experience, that your Seminaries of Rome and Rhemes, are the shops of rebellion, which haue torged so many conspiracies against our Soueraigne, but all hitherto in vaine, the Lord be thanked, and we trust in God shall bee so still: ye might therefore haue beene ashamed, to haue cast vs in the teeth with that, which your owne consciences may accuse your selues of.

Thus much of the slaunders in generall, which they belch out against our whole Church: now wee will a little touch those popish forgeries, which they haue in their idle and phantasticall braine, deuised against some particular men amongst vs, sorted out from among the rest.

- 46 And first of all, they lay load vpon poore Wickliffe, charging him with many things which he neuer held: As that he should teach, that a Prince is not to bee obeyed being in deadly sinne, *Rhemist. Rem. 13. Sect. 4. 1. Pet. 2. Sect. 8.* which we haue shewed before to be a great vntruth.
- 47 That Wickliffe did condemne degrees of schooles, and titles of Doctors and masters, *Rhemist. Arist. 23. Sect. 4.* This is a meere slaunder of Wickliffe: *Fulke. ibid.*
- 48 That he should say, that God ought to obey the diuell, *Bellarmine. Prefat. in controuers.* and addeth for the prooofe hereof, that this his heresie was condemned in the Councell of Constance, *Sess. 8.* We take this to bee a meere slaunder as the rest: for there is no such thing found objected against wickliffe, neither in those 18. articles exhibited against him in the conuocation of certaine Bishops at Lambeth, *Fox pag. 432.* nor yet amongst those 9. articles, which were condemned as hereticall: nor those 23. which were condemned as erroneous, *Fox. pag. 435.* Yet concerning this matter, three schollers of the said Wickliffe, that followed not long after, shewed their opinion, namely, Nicholas Herford, Philip Repingdon, John Ayhton. And thus they say, that God ought not to obey the diuell in his owne person, or essence, nor with the obedience of necessitie: for so to affirme, say they, it is heresie, *Fox pag. 438.* And againe they graunted, that they meant an obedience of loue, because God loued the deuill, and punished him as he ought, *pag. 439.* The phrasie and maner of speech is somewhat strange: but who seeth not, that their meaning is sound and good. First, that God not in his owne person, but in his creatures yeeldeth obedience to the diuell: that is, sometime giue him power ouer his creatures. Secondly, yet not

of necessitie, for God, can when it pleaseth him, tie Satan short, and exempt his creatures from his power. Thirdly, that God loveth him as his creature, and so he doth also the wicked, suffering the Sunne to shine vpon them, Mat. 5. Fourthly, that the Lord in his iustice is to punish the diuell, and so doth: they are referred in everlasting chaines of darknes, Iud. 6.

In this sort also they dealt with Iohn Huffle, deuising strange Articles against him which he neuer thought: As that he should say, that Saint Gregorie, when they alledged his authoritie against him, was but a rimer: wherein Iohn Huffle himselfe answered, that they did him great iniurie, for so much, as hee alwaies esteemed and reputed Saint Gregorie for a most holy Doctor of the Church: Fox pag. 606.

Thus it was falsely objected against the same Iohn Huffle in the Councell of 50 Constance, where he was most vniuersally condemned: that hee said, there should bee a fourth person in diuinitie, and that a Doctor heard him to speake the same. Iohn Huffle desired the doctor might be named, which not obtaining, he thus crieth out: Miserable and wretched man that I am, which am forced and compelled to beare such blasphemie and slaunders: Fox pag. 622.

This was, as we see, the guise of the old Papists, thus without all feare, to slander the children of God, whose offspring, I meane the Papists of latter time, do tread in the same their fathers steppes.

So was M. Tindall that faithfull seruant of God abused by them, vpon whome 51 they fathered many false articles: As that hee should say, that it is impossible for vs to consent to the will of God, Fox pag. 1247. Artic. 3. Whereas hee meant, and so spake, that by nature it is impossible, no other wise than the Apostle saith: That the wisdom of the flesh is not subiect to the law of God, neither indeede can be.

That he should say, every man is Lord of another mans goods: as though he 52 should fauour the Anabaptisticall communitie: pag. 1248. Article 18. Tindals words be these: *If thy brother or neighbour need, and thou haue to helpe him, and yet shewest no mercie, but withdrawest thine hands from him, thou robbest him of his owne.*

That hee should say, the worst Turke hath as much right to my goodes at his 53 neede, as mine household or mine owne selfe: pag. 1248. Artic. 20. Tindal saith and writeth thus: *If thy neighbours which thou knowest bee serued, and thou haue yet superfluitie, to the very Infidels we are debtors, if they need, as farre forth as we mainteine them not against Christ.* Loc. here is no mention made of any Turke: and expressly hee saith, that our neighbours, and so our owne familie is to bee preferred: the rest to haue of the remainder and superfluitie. Is not this great heftie thinke you?

That Christ tooke away all lawes, and maketh vs free and at libertie, P. 1251. 54 Artic. 5. Tyndall saith thus: *He hath not deliuered vs from the Law, but from the power and violence of the Law: but for all that, he hath not taken away from the powers and officers their right, sword, and authority to punish the euill.*

That

- 55 That he should affirme, that by woakes we decay from the faith: P. 152. Article 16. But Tyndall saith, *By trusting in woakes, we decay from the faith.*
- 56 That keeping of virginittie and chastitie of Religion is a diuellish thing, pag. 1253. Article 20. Tyndall hath not the chastitie of Religion, but of the Religious, meaning Monkes and Friars: vpon whom the yoke of single life was imposed, and violently enforced, which Saint Paule himselfe calleth a doctrine of diuels.
- 57 That hee should say, if we beleue that God hath promised euermlasting life, it is impossible wee should perish, P. 1255. Article 6. But Tyndall thus writeth: when with a perfect courage we put all our trust in God, and in his promises, it is impossible we should perish, for he hath promised vs euermlasting life. He speaketh not of a generall beleefe onely, but of an assured trust and confidence in God.
- 58 That hee should hold, that the gospel maketh all true Christian men seruants to all the world, P. 1257. But Tyndall thus, *By the rule of charity, and not of office and duty, euery Christian man is bound one to helpe another.* Thus deceitfully they clip and mangle the good mans words, to make him to speak what they list themselves.
- 59 And as we see their falshood in collecting these articles, the like craft they vsed in a great number more, against this good man master Tyndall, they falsifie 29. articles out of his booke called the wicked *Mammon*: 25. out of the booke entituled the *Obedience of a Christian man*: 37. out of his booke called the *Revelation of Antichrist*: 41. out of his booke named the *Summe of the Scriptures*, *consul. Fox. a P. 1247. ad P. 1257.* The number in all is 132. articles, some forged, some wrested, some mangled, none sincerely alledged, which they obiect against him.
- 60 Now let vs see how they deale with Martin Luther: surely after the same fashion, as they doe vnto the rest. First, Harding chargeth him to haue written against the power of lawfull Magistrates. Luthers words (saith he) be these, *In ter Christianos nullus neque potest neque debet esse magistratus*: Among Christian men, none can, nor ought to bee a magistrate, *Defens. Apol. P. 446.* Luther speaketh not these words of the outward ciuill gouernment, but onely of our inward band, and obedience toward God: And in this respect, there is no king, nor prince indeed, nor may be any. In this sense, Saint Paul saith, *There is no Jewe, there is no Gentile, there is no Lord, there is no seruant, there is no male, there is no woman, for all you are one in Christ Iesus*, Galath. 3. They might therefore as well haue charged Saint Paul to haue written against ciuill gouernors, as Luther. But what his opinion was of the authoritie of the ciuill Magistrate, may appeare, where he writeth thus vnto the rebels in Germanie, being in the fieldes against their Lords: *To take the sword and withstand the magistrats, whom God hath appointed, is not this rashly to abuse the name of God?* Iohn Sleidan, lib. 5.
- 61 Our Rhemists charge Luther, that vpon these wordes of our Saviour, Resist not euill, Math. 5. 39. He should hold that Christians might not resist the Turke, *Aynot.*



*Annot. Matth. 7. sect. 9.* This is a slander of Luther, hee did write onely, that Christians should not hope to hane victory against the Turks, before the church were reformed.

That Luther teacheth, that onely infidelitie is sin: *Annot. Mat. 7. sect. 5.* Lu- 61  
ther doth not teach, that infidelitie onely is sin, but that it is the roote of all sinne.

That Luther and Caluin doe teach, that God was the author of the traiterous 62  
finne of Iudas: *Act. 2. sect. 5.* *T hey neuer so taught, but speake only, as the scripture* Ad. 1. 13.  
*doth, That Christ was deliuered up, according to the determinate Counsell & fore-*  
*knowledge of God.*

That Luther and Caluine attempted to cast out diuels, and sped much like, as 63  
the 7. sons of Secura did, *Act. 19. sect. 9.* This is a great slander inuented of them  
by a lying spirit: yet it is most credibly reported of Luther, that God by his hand  
wrought a miraculous worke vpon a yong man, that had giuen himselfe bodie  
and soule to the diuell, see the storie, Fox. pag. 864.

Against Melancthon they obiect, that he auouched three sacraments: Bap- 64  
tisme, the Eucharist, and Orders. *Harding defens. apolog. 162.* Melancthon onely  
saith thus, *T hat he can well call Orders a sacrament, so that it be known from bap-*  
*tisme, and the supper: which in proper speech, and verily bee called sacraments, in*  
*apolog. confes. August.*

So another Sorbonist disputing with Friderike Danuile Martyr, belyed Me- 65  
lancthon, that in his booke of common places, hee should call auricular confes-  
sion, *Euangelicum secretum*, A secret of the Gospell, Fox pag. 921. Whereas Me-  
lancthon saith cleane contrarie in that booke, calling it a snare of the consci-  
ence, and against the gospell.

But aboue all other, they haue a great spite at Caluin: Harding accuseth him, 66  
that he should teach, that where the death of Christ may be remembered other-  
wise, there all sacraments bee superfluous: *Defens. apolog. pag. 185.* But Caluine  
teacheth cleane contrarie: *Sic est exigua nostra fides*, (saith he) &c. *So small is our*  
*faith, that vnles it be borne vp of euery side, and by all meanes be held vp, it wane-*  
*reth, and is like to fall.* By which words he sheweth, that we haue great need of  
such remedies, because of the weakenes of our faith: much lesse, are they super-  
fluous: thus M. Harding by his leaue is proued a lyer.

The Rhemistes charge Caluine with this heresie, that God is the author of sin, 67  
*Mat. 13. sect. 2.* Neither Caluine, nor any of vs say so, but we say and hold as Au-  
gustine doth, that God hardeneth the wicked, not as an euill author, but as a  
righteous iudge, not by a bare permission or suffering, as the papists teach, but  
by withdrawing, and withholding his grace, and deliuering them to the deceit  
of Sathan, as a iust punishment of their sinnes, thus Augustine at large *Cont. Iu-*  
*lian. lib. 5. cap. 3.* Thus also Saint Paule affirmeth of the Idolatrous Gentiles, *That*  
*God gaue them ouer to their hearts lust.* Rom. 1. 24 Fulkibid.

That Caluine holdeth the second person to be God, not as of God the father, 68  
but as of himselfe, Iohn 1. sect. 3. Caluine teacheth, that Christ is God, of God  
the father in respect of his person, as the sonne; yet very God of himselfe, in re-

spect of his diuine nature and essence, and of one and the same godhead with his father, which is not multiplied by communication of generation, but is one and most singular in all the three persons. And this is found and Catholike doctrine.

- 69 That Caluine teacheth, that Christian mens children bee so holy, that they need no baptisme, 1 Corinth. 7. sect. 11. Rhemist. A false slander, for Caluine contrariwise doth reason against the Anabaptists out of Saint Pauls words, that because they are holy, they are to be baptized.
- 70 That Caluine and Luther, and their followers, refuse to put their preaching to the triall of holy Councils, Rhemist. 2. Galath. sect. 3. It is false, they neuer refused, neither doe wee, to put our doctrine to the conference of lawfull Councils, but haue often desired, that such a generall Councell by consent of Christian princes might be gathered: we onely refuse to be tried by popish Councils, such as the late Chapter of Trent was, where the pope is both the partie accused, and the Iudge.
- 71 That Caluine exhorteth all men to haue respect to S. Pauls Apostleship, rather then vnto S. Peters: as though the preaching, authoritie and Apostleship of both, were not alike true, and all of one holy spirite, whether they preached to Jewes or Gentiles, Galath. 2. sect. 6. See what sophistickall cauilling here is: Caluine maketh no difference of the trueth of doctrine, or Apostolike authoritie, which was the same whether in Paul or in Peter: but biddeth vs to keepe the difference of primacie and distinction of prouinces made between them by the holy Ghost, that Paul should be the chiefe Apostle of the Gentiles, and Peter of the Circumcision, *Caluin. lib. 4. instit. 6. 14.*
- 72 Bellarmine seemeth to charge Caluine yet further, that hee should affirme, *Christum in cruce desperasse, & esse damnatum*: That Christ did despaire vpon the Crosse, and was damned, *lib. 4. de Christi anima. cap. 8.* This is a grieuous slander: Caluine only saith, that it was necessary, that Christ should not onely suffer in body, but euen abide the wrath of God in his soule for the sinnes of the world, which inforced him, and not his bodily paine, to crie out vpon the crosse, that hee was forsaken of his father. This is neither heresie nor blasphemie: but sound doctrine and agreeable to scripture.
- Our Rhemistes also in diuers places haue a sting at that reuerend and learned pastor M. Beza, and finding no iust matter to vpbraide him withal, they thus fondly picke quarrels against him.
- 73 *Hearc* (say they) *what a principall self-masser, with his blasphemous mouth or penne uttereth, saying: In the very best times, such was partly the ambition of Bishops, partly their ignorance and foolishnes, that the very blind may easily perceine, Satan verily to haue bin president of their assemblies.* And in the margin they note Bezas blasphemie against the first general Councils, Rhemist. Act. 15. sect. 10. In this place Beza speaketh nor one word against the first general councils, but against the assemblies of proud and vlearned light-headed Bishoppes of Greece, which liued in those best times, whereof it is manifest by the Church



stories, that many of them were hereticall and blasphemous. It is a loose argument: Beza saith, there were wicked Bishops in the best times: Ergo, he blasphemeth against the first generall Councils.

That Beza saith Melchisedeches priesthood was wholly spirituall, Annot. Heb. 8. sect. 3. He saith, not, that Melchisedeches priesthood was only spirituall, as the spirituall priesthood of the faithfull is: but that Melchisedeches priesthood was figuratiue, hauing a spirituall relation to Christes eternall priestthoode, Fulke ibid.

But no maruell if they make not daintie to slaunder the ministers of the Gospel, when they dare open their lying mouthes against Christian princes, and offer violence to the Lordes annointed: As Bellarmine most slaunderously giueth out of our gracious Soueraigne: *Iam re ipsa Calvinistis in Anglia mulier quadam summus pontifex est*: And now in trueth, a certaine woman in England taketh vpon her to be chiefe Bishop of the Calvinistes. *Bellarmino de notis ecclesie. lib. 4. cap. 9.* A foule and a disdainefull slaunder: Whereas our prince doth not vsurpe vpon the office of Bishops and ministers: but as all godly princes haue done, as Dauid, Hezekiah, and others: shee thinketh that it belongeth to her princely charge, to haue a care of Religion, and to looke to the house of God. Beside these slaunders, which they haue raised concerning the opinions and doctrine of our Church, they haue deuised and forged lies also concerning other matters.

Staphylus and furious Surius saie, that Luther learned his diuinitie of the deuill. An other maintaineth, that he was borne of the deuill. An other that he dyed of drunkennes, vide Fox pag. 1257.

Bellarmino reporteth out of railing Cochleus, that Luther died suddenly: for saith he, hauing supped verie daintily, and being made merrie with good cheere, and with his leastes made all at the table to burst forth into laughter, hee immediately sickened, and died the same night. *Bellarmino lib. 4. de notis ecclesie. cap. 17.* And he maketh himselfe pretie sport in telling a lying tale out of the same Cochleus: how Luthers body being clapt in leade, in the midst of winter, in the frost and cold, sodainely beganne so to stincke, that the very smell pearced the leade, and whereas they were purposed to conuey his corps to Wittemberge to be buried, they were constrained to leaue it by the way. *Lib. 4. de notis ecclesie. cap. 14.* They may be ashamed to forge such shamefull lies, for neither was Luthers death so daine: who had an olde infirmities hanging vpon him, being accustomed to bee much troubled with oppression of humours in the orifice or opening of his stomach. Neither died he the same night, but the next morning betwene 8. and 9. of the clocke: Reported by Melancthon, who better was acquainted both with Luthers life and death, then any papist of them all. Luther made a most comfortable ende, and made a most sweete prayer before his death, which is rare, I thinke with the popish sort, *consul. Fox. pag. 864.*

The rest, which they report of his bodie is as true, as that which was fained of M. Bucer, that hee should deny at his death, that Christ our Messiah was come, Fox. pag. 1257. colum. 2. whole manner of death D. Redman that preached at his

\* A great truth, for Luthers body lyeth buried at Wittemberge in the Chappell of the Castle there.

funerall, and many other English men knewe to bee contrarie to their vngodly reportes.

79 Of like credite is that soule forgerie of Mr Caluins departure, as Bellarmine, though not the deuifer thereof, yet bluseth not to bee the reporter. That Caluine calling vpon the deuill, blaspheming and swearing gaue vp the ghost, and that hee accursed the day and houre, when euer hee began to apply himselfe to studie and writing, *Bellarm. lib. 4. De notis eccles. cap. 8.* Whose cares now would not tingle, to heare these malicious and diuelish reportes of so godly a man as though M. Beza, who was an eie-witnesse both of his life and death, and hath penned the storie thereof, coule not better testifie for this matter, then they, which haue all by hearesay. Well, M. Caluine liued well, and died the Lords seruant: whatsoeuer these black-mouthed, & cankered-hearted papiſts say to the contrary: It were better for them rather to make Balaams wish, that they also may die the death of the righteous, then thus to blaspheme Gods saints.

80 As though we were ignorant of their popish custome and practise in belying the seruants of God: When Horsey that wicked Chauncelor, had with his own hands murdered Rich. Hun in the prison, was it not given out, that hee had hanged himselfe? Fox pag. 867.

81 How cruelly was the congregation at Paris persecuted, and most vilely slandered of them? *Ann. 1558.* The priestes and friers in their rayling sermons perswaded the people, that the Lutheranes assembled together to make a banquet in the night, & there putting out the candles, they went together, lacke with lill, as they said, after a filthy and beastly maner. Other Sorbonists accused them, that they maintained, there was no God: and denied the diuinitie and humanitie of Christ, the immortalitie of the soule, the resurrection of the dead, and briefly all the articles of true religion, Fox pag. 927. with such like malicious misreports and slaunders, the ancient Church in the primitive time was slaundered, who were accused of incest, conspiracie, sacrificing of infants, putting out of candles, and filthy whoredome, with such like, Fox pag. 36.

Therefore it need not seeme strange vnto vs, that the enemies of the Church doe in these dayes also whet and sharpen their tongues against the professors of the truth: especially, seeing that they, which doe euen nowe scourge and afflict vs with their scorpion tongues, are not ashamed to speake broadly, yea and virtuously of the primitive Church; for these are the Rhenists owne words:

82 *In the primitive Church, when Infidels dwelt among the Christians, and oftentimes came to their publike preachings, it was both unprofitable and ridiculous to heare a number talking, teaching, singing psalmes, one in this language, another in that, all at once, like a blacke Saunter, Anno 11. Corinth. 14. sect. 5.* Although there were some disorder among the Corinthians, yet is it lewdly done generally to charge the whole primitive Church: And (thinke yee) these men haue not a very reuerent opinion of the labours of the Apostles, that compare the publike exercises of the Corinthians, who were a Church planted and founded by S. Paul, to a blacke Saunter?

Barke on now ye papistes, and seeing you spare neither Apostle, pastor, nor minister, neither primitive and auncient, nor present and now being Church, say on still as yee doe, that the protestants tende every daye more and more to Atheisme, and Antichristianisme, Rhemist. 2. Thessal. 2. sect. 14. *That the Protestantes haue forsaken Christ, the protestants are become Iewes, the protestants will be circumcised according to Moses law, the protestants require to haue the paschall Lambe, the protestants tell the people there is no hell at all: the protestants at their next proceeding will utterly deny God, Harding, prafat. ad defens. apolog. ex Iaculo.* Well yee slanderous mouthed hypocrites, if Ieremies saying were not verified vpon you, Thou hast a whores forehead, thou wouldest not bee ashamed. 3. 3. yee might well blushe, and shewe all your bloud in your face, when you inuent such vnchristian slanders against vs, which the world cryeth shame vpon, and your owne consciences accule yee of. Wee haue no other shield to holde vp against these iniuries of yours, but the Prophet Dauids saying, with his wordes in the person of our Church: *As he loued cursing, so let it come vnto him: and as he loued not blessing, so shall it be farre from him: as he clothed himselfe with cursing, like a rayment, so shall it come into his bowels like water, and like oyle into his bones. Let it bee vnto him as a garment to couer him, and for a girdle, where-with he shall alway be girded: Let this be the reward of mine aduersarie from God: and of them, that speake euill against my soule.* Psal. 109. vers. 17. 18. 19. 20.

Heare yee also what Bernard sayth: *Gladus anceps lingua detractoris: Nec verò huiusmodi linguam ipsi mucrone quo dominicum latus confissum est, crudelitatem dicere verearis: hac enim non iam ex animo Christi corpus fudit, sed facit ex animo fodiendo:* A slanderous tongue is a two edged sworde: And such a tongue, wee need not doubt to call more cruell, then the speares point that pierced our Lordes side: for this doth not pierce or wound the dead body of Christ, but slayeth and woundeth it to death: *serm. de triplici custodia.* Thus yee papistes, shew your selues greater enemies to Christ, in slandering his Church, then if ye had thrust his bodie through that hanged vpon the Crosse: for then his bodie was first dead before it was pierced: But you doe rent and wound the liuely bodie of Christ now which is his Church: I pray God gine you grace, if yee belong vnto him, to repent you of this wickednes. And thus much also concerning the slanders and malicious reportes giuen out by papistes against our Church.

The 3. part of the manifold contruths, forgeries,  
and bold denyals of Papists; of manifest  
vnruthes. Part. 3.



Defens. A.  
polog. 197.

It followeth now in the third place, hauing already sufficiently discoursed of their personall slaunders, which they vomite and spue vp either against our Church in generall, or against some particular members thereof: that nowe wee laye open to the worlde, their vnruthes and lyes, which in heapes are coyned and forged out of their shops, that whereas they accuse vs of lying, saying most scornfully, *That lyes are as common with heretikes, as lice with beggers.* Harding, it may euidently appeare to the world, whether of twaine bee the great liers: And first of their forgeries. Neuer any heretikes were more cunning, or had better dexteritie, in forging of writings, and foisting bookes of their owne deuising and making, vnder the name of other authors.

- 1 First the Canons of the Apostles, as they call them, which are fathered vpon the Apostles, are but bastarde writings, falsely going vnder their name: for in the last Canon the gospell written by Saint Iohn is numbred among the bookes of the newe testament, which is confessed by all to haue beene penned by the Euangelist, after the death of all, or most of the Apostles: Howe could then these Canons (as they affirme,) be deuised and published by the Apostles themselves assembled together? Againe, those Canons of the Apostles, doe reckon three bookes of the Macchabees amongste the Canonically scripture: But the Papists themselves receiue but two: if then they were perswaded themselves, that they were the very Canons of the Apostles, howe durst they disagree from them in opinion? *Plura apud Whistacher. controuers. 1. de scriptur. cap. 4.*

- 2 The constitutions also of the Apostles, the collection whereof is ascribed to Clemens, seemeth to bee but a forged booke: containing many things false and frivoulous: as *lib. 6. cap. 14.* He bringeth in Iames the brother of Iohn, writing and speaking with the rest of the Apostles, many yeares after his death. *Lib. 6. cap. 7.* he calleth Philip, spoken of Act. 8. an Apostle: but *lib. 8. cap. 12.* hee maketh him but a Deacon.

- 3 Of the like credite are the counterseite writings which passe vnder the name of Abdias, Ignatius, Hippolytus, Policarpus, as it may appeare by the homelie stuffe contained in them. Abdias prescribeth a most superstitious obseruation of Lent fast, not only in abstaining from al flesh-meates, but also from al carnal copulation betwene man and wife.

The same Abdias is also contrary to himselfe, for he affirmeth that Paul suffered 2. yeares after Peter: And saith further that Paul, after Peter was crucified, remained in his custody at Rome mentioned in the Actes of the Apostles, which

was,

was, as Hierome ſaith, the 3. or 4. yeare of Nero : ſo that by this account, there muſt be 10. yeares ſpace betwene the ſuffering of Paul and Peter, for it is con-  
firmed by all writers, that Paul ſuffered the 14. that is, the laſt yeare of Nero.

Ignatius ſaith in his epiſtle to the Philippians, that if any man ſhall faſt on Sunday, or Saturday, he is a murder-er of Chriſt: ſo hot this counterſeite father is, about his counterſeite traditiona.

Of the like authoritie is Policarpus epiſtle *ad Philippen*. which is gathered out of the Apocryphall conſtitutions of counterſeite Clemens.

Hippolytus booke is too full of fables, then to be thought to be that auncient Martyrs worke: for writing of Antichriſt, he ſaith, he ſhall bee no man, but a de-  
uill in the ſhape of man : that Iohn the Euangelift ſhall come with Henoch and Helias, before the comming of Antichriſt : that Antichriſt ſhall bring deuils with him in the ſhape of Angels, and commaund them to carrie him vp to hea-  
uen, with other ſuch ſtuffe.

Now cometh in that vncleane dunghill of decretals, which are falſely attri-  
buted to thoſe good Biſhops of Rome, that ſuffered in the great perſecutions in the primitive age of the Church, for the teſtimonie of Ieſus: As we may ſtrongly coniecture by the matter and ſubſtance of thoſe decretals.

The epiſtle fathered vpon Alexander doth euidently appeare to be counterſeite by the date which it beareth: when Traianus and Helianus were Conſuls. But there was neuer any Helianus Conſull with Traianus. Fulk. 1. Tim. 4. 13.

Euariftus Biſhop of Rome is ſaid to haue decreed, that no prieſt ſhould bee ordained without a title. But it is not like, that the Church of Rome was in thoſe daies of perſecution deuided into cures and pariſhes, whereof they ſhould haue their titles: And this conſtitution ſcemeth rather to take his beginning at the Councel of Chalcedone, where it was enacted, that no prieſt, not entituled ſhould be ordained: neither is there any mention made in that place of any former decree provided by Euariftus. Fox pag. 39.

To Zepherinus bee 2. epiſtles aſcribed, one written to the Biſhops of Sicilia, the other to the Biſhops of the prouince of Egypt : which conteine no manner of doctrine or conſolation fit for thoſe times, but certaine ritually decrees to no purpoſe, which argue the ſaid epiſtles, neither to fauor of that man, nor to taſt of the time: for the poore perſecuted Biſhops in that time, were ſo farre from hauing any luſt or leysure to ſeek for any primacie, or to driue other Churches to appeale to the ſea of Rome, or to exempt prieſtes from the accuſation of lay-  
men, as in thoſe epiſtles is to be ſeene, that they would haue beene glad to haue had any couert at all, to put their heads in.

Calixtus Biſhop of Rome and Martyr, hath two epiſtles decretall appointed him: wherein theſe ordinances amongſt other are found, that no action or accu-  
ſation againſt the teachers and prelates of the Church ſhould be admitted. And in the ende of the epiſtle hee conſuteth the error of them which hould, that they which are fallen, are not to bee receiued againe. But Nouatus was the firſt author of this error, who followed in Cornelius time, after Calixtus:

Flura Fox  
pag. 51.

how then is it like that *Calixtus* could confute him? And againe concerning actions and accusations, it is not like that the time of so grieuous persecution would serue them to commense any law against their Bishops.

- 11 Vrbanus followeth, to whome also is ascribed an epistle decretall (comming out of the same forge) containing not one worde of consolation fite for those times, but certaine streit precepts for not transporting or alienating of the goods of the Church, and to paye truely their offeringes, which they vowe and such like.

But it is not like that in those heauie times of persecution, the Church was so greatly enriched (the constitution for tithes and oblations being not yet ordained) and when as men sought generally rather to spoyle and take from the Church, then to giue vnto it, that there needed such streite prouision for disposing of Church goods.

- 12 Pontianus, who succeeded Vrbanus, & was banished for the name of Christ, is fained in his epistles decretall thus to write: *That God hath priests so familiar with him, that by them he accepteth the offeringes and oblations of other, and forgiveth their sinnes and reconcileth them vnto him.* What could bee saide more of Christ, whom the Scripture maketh our onely mediator and aduocate?

- 13 The decretall epistles of Fabianus Bishop of Rome, are euen as good stuffe as the rest of that sort: vnto him are ascribed these ordinances: as of accusations against Bishops, of appealing to the Sea Apostolike, which decrees, how vnfit & how vnbesitting they were those times of persecution, we haue shewed before: as also of not marrying within the fift degree, of communicating thrise a yeare: whereas Augustine, liuing after this Fabian, almost 200. yeares, writeth thus of this matter, *Omnibus diebus dominicis communicandum suadeo & hortor*: Vpon euery Lords day I do perswade and exhort all men to communicate: *De eccl. dogmatib. cap. 54.* How then is it like that Fabian decreed the contrarie so many yeares before? Also it is to be seene, that the most part of the third epistle standeth word for word in the epistle of Sixtus the third, who followed almost 200. yeares after him: beside the vnseemely doctrine contained in the ende of the epistles, where he contrarie to the tenor of the Gospell applyeth remission of sins (onely due to the blood of Christ) vnto the offeringes of bread and wine by men and women euery sunday in the Church.

- 14 Cornelius succeeded next to Fabianus, who is slandered with two epistles decretall, which are apparant to be none of his, both by the stile, which is most rude & barbarous (but Hierome reporteth of him, that hee was a very eloquent man) and partly also by the matter: for in the first he writeth to all ministers and brethren of the Church concerning the lifting vp of the bodies and bones of Peter and Paule, *De catechumenis*, & transposed to Vaticanum. In the second writing to Ruffus a Bishop of the east, he decreeth that no cause of priests or Ministers be hadled in any strange or foraine court without his precinct, except only in the court of Rome by appellation. Who seeth not now by this litle, that these epistles were rather forged by the ambitious latter Bishops of Rome, who labored



red altogether to aduance the dignitie of their Sea, then by Cornelius, whom the troubles of the Church would not suffer to thinke of any such matter? And it is very like, that he would haue interferred some word of comfort and consolation for those times, and made some mention of the great stirres betweene him and Nouatus: whereof there is not one word, in these decretals.

Vnto Lucius Bishop of Rome is referred by Gratian, *distinct. 81. Ministri*, this constitution, that no Minister whatsoeuer, after his ordination, should reenter into the chamber of his owne wife. Such homely stuffe is not like to haue proceeded from those good Bishops, that died in Christs cause. 15

Vpon Stephanus Bishop, are also fathered certaine epistles decretall, which by this may be gathered to be none of his. In the ende of the second epistle, hee saith thus: *Which thing is forbidden both by lawes ecclesiasticall, and also secular.* But what secular lawes could be in that time in fauour of Bishops, as that no accusation should be laid against them, till they were restored to their estate? when as the Iudges were all then heathen, and their lawes tending to the destruction of the Christians and their faith. Again in the 5. Canon of the said epistle, he in-treateth very solemnly of the difference betweene Primates, Metropolitans and Archbishops, which distinction of titles and degrees rather sauing of ambition, then of persecution may verily giue vs to suppose, that these epistles were not written by that Stephanus. Fox. pag. 67. 16

Of the same stamp are the epistles ascribed to Caius Marcellinus, Eusebius, Milciades, Bishops of Rome.

Caius in his epistle decretall, willett and commaundeth all difficult questions in all prouinces whatioeuer emerging, to be referred to the Sea Apostolike: Howe is it like that this was decreed by Caius, when as about an hundred yeare after, Anno 420: in the 6. Councell of Carthage, where Augustine was present, this priuiledge was denyed to the Sea of Rome, and the contrarie concluded, that no appeales should bee made thither from forraigne countries, *Plura apud Fox. pag. 96. col. 2.* 17

The epistle of Marcellinus, to get more authoritie with the reader, is admixed with a great part of S. Pauls epistle to the Ephesians word for word. And how is it like that Marcellinus, which dyed in the 20 yeare of Dioclesian, could write of consubstantialitie of the diuine persons, when that controuersie and terme of consubstantialitie was not heard of in the Church, before the Nicene Councell, which was 23. yeares after him? Fox ibid. 18

Eusebins in his decretal epistle writeth thus, *In sede apostolica extra maculam semper catholica seruata est religio*: That is, in the Apostolike Sea, alwaies the catholike religion hath bin preferred without any spot or blemish. And yet his late predecessor Marcellinus, within his time and remembrance, did fall grievously in sacrificing to Idols, though afterwarde hee repented thereof, and was condemned for the same, and expelled the Citie by the Councell of 300. Bishops. How then could Eusebius (this fault and error of his predecessor being so fresh in memorie) so report of the Apostolike Sea, that it was neuer stained with 19

with any blemish in the faith? therefore it is apparant, that it was none of his doing.

- 20 The decretall epistle also of Milciades, bewrayeth it selfe to be counterfeite: wherein the forged author sheweth how much more worthy the popish sacrament of confirmation is then baptisme.

Thus I hope, it is a cleere case to any man, that is not wilfully blind, that those decretall epistles, are but forged and bastard writings, & those holy Bishops and Martyrs to bee falsely reputed the authors thereof: considering that the matter therein contained neither seemeth to be agreeable to those times, nor yet besetting the grauity of their person: Beside these counterfeite decretals of the Bishops of Rome, they haue also many other of the like inuention.

- 21 In the decrees of Gratian, *Distinction. 10. Quoniam*, Is set forth vnder Cyprian's name, *Cyprianus Iuliano imperatori*, Cyprian to Iulian the Emperour: wherein it is affirmed, that the imperiall dignitie is subiect to the papall dignitie, as the inferior to the superior. But Cyprian liued not in Iulian the Apostata his time, not by 200. yeares: wherefore this is a lying glosse.

- 22 Syluesters constitution, whome I should before haue recyted amongst the number of the Bishops of Rome, *That the Corporall, whereupon our Lords bodie lyeth vpon the altar, must bee pure and plaine linnen*, seemeth also to come out of the same forge, for the papists practise is contrarie: they lay it vpon a guilt patten, and they haue a certaine poke for the reservation, lyned indeed with linnen, but the out-side is silke, gold, silver and pearles.

- 23 Dionysius booke *de eccles. Hierarchia*, which commonly is thrust vpon Dionysius Areopagita, who was conuerred by Saint Paule, is worthily suspected not to be of that authors doing, for his writings could not haue beene vnknewen to Eusebius, Hierome, Gennadius, who continued the catalogue of the principall writers of the Church for 500. yeares after Christ. And Dionysius Bishop of Corinth, who liued in the raigne of Commodus, about *Ann. 183.* writing of Dionysius Arcopagita, declareth how he was first conuerred to the faith by S. Paule, as it is in the Acts of the Apostles, and afterwarde was made Bishop of Athens: But of his booke *de Hierarch.* he hath not one worde, *Euseb. lib. 4. ca. 23.* Gulielmus Grocinius did read in his open lecture in the Church of S. Paule, this booke *de eccles. Hierarch.* who at the first entrance vehemently inuighed against those that held opinion, that Dionysius Arcopag. was not author of that booke: but after a few weekes, being better aduised, he altered his mind, and protested openly, that in his iudgement, Dionysius Arcopag. mentioned in the Acts, was not author of that booke, *Ex Erasmo ad Parisiens.*

- 24 25 *Historia passionis* of S. Andrew and S. *Martialis epist. ad Burdigalens.* are but counterfeite fables. Fulk. Heb. 10. sect. 9.

- 26 No better is that pamphlet, which goeth vnder Linus name, intituled *de Petri passione*, Which if it were true that is here reported: Peter was most iustly condemned, for enticing and leading away women from their husbands: Beza annot. loh. 21. vers. 19. against the doctrine of Christ and his Apostles.

The Leiturgie of S. James, is but a late deuised toy, for Balsamon patriarche of Antioch sayth, that the Leiturgie of S. James was not extant in his time, but vterly worne away. Fulst. a. not. 1. Corinth. 11. sect. 10.

No maruell then, if these good fellowes make it not daintie to belie the ancient Bishops and Martyrs, with phantasticall and forged pamphlets, seeing that they presume without blushing, to vter their forgeries, both of the Apostles themselves and vnder their names: not much vnlike to the olde heretikes the Manichees, and others, that scattered abroad hereticall deuises vnder the Apostles names, as the Apocalypse of S. Paule, whereof Saint Augustine maketh mention, *Tract. in Iohann. 58.* An other booke of S. Thomas the Apostle, *Augustine epist. 38.* Certaine epistles fathered vpon the Apostles, *August. in Psalm. 47.* Yea they contained not themselves here, but in their foolish conceit deuised fables more auncient then the flood, as the booke of Henoch: whereof Augustine speaketh, *De ciuit. Dei lib. 18. ca. 38.* And yet were more impudent: for they alleadged an epistle, which they say was of Christes owne writing: *August. cont. Faust. lib. 28. cap. 4.* I would nowe our aduersaries did not glue vs occasion, by these imaginary and deceitfull writings of theirs, which they would notwithstanding to be reputed as found and substantiall, to compare them in this respect to those heretikes of elder time.

Let vs now see what other phantasies they haue, which doe maske vnder the name of later writers.

In the Leiturgie (that beareth the name of Chrysostome) which the papists call Chrysostomes Masse, as it is set forth by Claudius du Sanctis, there is a prayer for Pope Nicholas, and the Emperour Alexius, whereof the one was neere 500 years, the other 700 years after Chrysostome: Iudge therefore (Christian reader) whether it be likely to be Chrysostomes.

The Liturgie bearing the name of Basil, sheweth it selfe to be none of his, because it obserueth not that forme of *doxologie*, that is, praise to the holy Ghost, with the preposition *in* which Basil doth so earnestly maintaine to be deriued from the Apostles tradition, *de spirit. sanct. cap. 27. 28.*

There are 4 books interferred among Cyrils commentaries vpon Iohn, which were composed by Iodocus Clitourus, to supply so many books of Cyrils wanting: yet are they commonly alleadged by our aduersaries in Cyrils name.

Paulinus Bishop of Nola his epistles forged: For Epistle 11. he writeth thus of the wood of the crosse: *That it hath such an incorruptible vertue, that it susteineth no diminishing, but contineth, as though it had neuer bene touched, men daily taking part of it.* Which is so grosse a fable that the Censors appointed according to the Councell of Trent, in their *Index purgatus* commanded it to be put out.

How many bookes are foisted into Augustines workes, it were too long to rehearse: for as he in nūber of his works exceeded any one of the auncient doctors of the church beside, which are reckoned to 232. books, beside his homilies, and epistles, which were more then as manie againe: So foolish men haue presumed to bee most bolde with his writings, defiling his learned works with ridiculous addi-

additions of their owne, All cannot, neither is it needfull in this place to recke-  
onely for some triall of the matter, I will set downe these fewe.

- 32 The questions, *Veteris & noui testamenti*, are none of Augustines, for quest.  
21. it is affirmed that Melchisedech was the holy ghost, which opinion is heresie  
with Augustine: and in his booke *de heresib.* hee numbrell the Melchisedechi-  
ans amongst other heretikes. Therefore Augustine is not the author: and this  
Bellarm. confesseth, *De sacrament. lib. 2. cap. 19.* yet is the authoritie of this book  
vrged by our Rhemists as sound: Annot. 1. Corinth. sec. 5.

- 33 Saint Augustine not the author of the *serm. de sanctis*, for the author of these  
homilies alleadgeth the testimonie of Isidorus, who liued about 200. yeares af-  
ter Augustine.

- 34 *August. ser. 91. and 251.* none of Augustines: the author saith that the mighty  
men, when they come to Church, compell the priest to make short his Masse:  
this manner agreed not with Augustines age.

- 35 The booke *de visitatione infirmorum*, none of his: Erasmus saith it is the speech  
of a brabler, neither learned nor eloquent, and most impudently entituled to S.  
Augustine.

- 36 The 215 *serm. de tempore*, the treatise *de resiliend. Cathol. conuersas*, none of Au-  
gustines. Fulk. annot. Galath. 4. sect. 2.

- 37 The booke *de dogmatib. ecclesiasticis*, none of Augustines, for the author of that  
booke excludeth those from orders that had either more wiues then one, or one  
concubine. By this rule Augustine could neuer haue beene a Bishop, for he had  
two concubines. And many other beside these are found to bee counterfeite  
bookes, as hee that will take the paines to peruse Erasmus censures vpon Au-  
gustines workes, shall easily finde.

- 38 The last forgerie, which I will charge our aduersaries withall in this place,  
shalbe concerning the donation of Constantine, vpon the which the Bishop of  
Rome doth ground his supreme dominion and right ouer all the politicall go-  
uernment of the west parts. The which said donation is but a forged and deuiled  
deed, or instrument of their owne.

For the donation saith, that Constantine was baptized at Rome of Syluester,  
and the fourth day after his baptisme, this patrimonie was giuen before his bat-  
taile against Maximinus and Licinius. Here are many vntrueths couched toge-  
ther. 1. Because the trueth of the storie of Constantines baptisme is otherwise  
reported by Eusebius, Hierome, Ruffin, Socrates, Theodoret, Sozomen, that  
Constantine was baptized at Nicomedia, not at Rome, and by Eusebius Bishop  
of Nicomedia, not by Syluester, & not before that battaile, but in the xxxi. yeare  
of his raigne, a little before his death. 2. whereas the saide donation giueth iu-  
risdiction to the Bishop of Rome ouer the foure patriarchall sees of Antioch, A-  
lexandria, Constantinople, Hierusalem: how could this be done before his bat-  
tell with Maximinus, when as the citie of Constantinople was not yet begunne?  
So this forged donation, neither agreeth with it selfe, nor with others. *Plura a-  
pud Fox pag. 103.*

All this notwithstanding, which wee haue not barelly and nakedly affirmed, but I trust, sufficiently proued, and to the indifferent Reader by more then probable arguments demonstrated, that our aduersaries haue vsed much deceit, in conueying false and forged writings, vnder ancient authors names, yet they will needes beare the worlde in hande, that there is no such matter, but that they are those authors proper and peculiar workes. Whereupon they are hould in euerie controuersie, as they haue occasion, to presse vs with their light and vaine authorities:

As the constitut. of Clemens, alledged by the Rhetor. *simon. Luke. 4. sect. 1. Ignatius. Math. 4. sec. 28. 1. Peter 2. sect. 6. Hippolytus. Math. 24. sect. 5. Policarpus. Act. 6. sect. 1. Decret. Alexandri. 1. Timoth. 4. sect. 13. Milciadi Fabian. Act. 8. sect. 6. Dionysii. Areop. ibid. S. Andrew. S. Marial. Heb. 1. o. sect. 13. Leitur. Iacob. Basil. Chrysost. 1. Corinth. 11. sect. 10. Iodoc. Clithou. for Cyrill. Iohn. 11. sect. 1. Paulinus. Iohn. 19. sect. 1.*

*August. serm. de sancto. Act. 13. sect. 7. de reueland. euangelicis. de signation. in firmor. serm. de tempor. Galath. 4. sect. 2. de eccllesiastic. dogmatib. 1. Cor. 14. sect. 7.*

Thus wee see both the great boldnesse of our aduersaries, in vrging such authorities which they know to be counterfeite, as also the apparant weakenes of their cause, that are constrained to vse such beggerly shifts. But let them vse and vrge these stragling runnagate and fatherlesse bookes, vntill so much, wee will still holde vs to this poynt, wherein they shall neuer be able to disproue vs, that they doe deceiue themselves, and abuse the worlde, in making men to beleue that they are the fathers owne writings. Wee saye therefore of these, and of all such other bookes, as Augustine did of thar, which went in Henochs name: *Libri isti ob nimiam antiquitatem reijciuntur*: These bookes are too olde to be true: *de ciuitat. Dei. lib. 17. cap. 28.* And concerning some of them, as those which are fathered vpon the Apostles, and them that followed in the next age, as Augustine sayth of the epistle, which the Manichees ascribed to Christ: *Si aliqua huiusmodi epistola fuit, ab eis profecta potuit, qui illi adhaerebant*: So if they wrote any such bookes, it is like they would haue brought them to light, that were the Apostles schollers, *constr. Faust. lib. 22. cap. 79.* And of them all, and the rest of that sorte, wee pronounce this sentence with the same father: *Qua profertur ab ignorantibus sub nomine ipsorum, quia non sunt ipsorum improbanda: non reprehensum ab ecclisia*: Those bookes, which are brought forth vnder the name (of the Apostles, and other auncient writers) because they are not theirs, are reiected, & not receiued, or acknowledged of the Church, in Psalm. 130.

Thus hauing in parte declared (so much as I thought necessary for the matter in hande) how dooingly our aduersaries haue dealt with the worlde, giuing them, *Quid praeferat*, as wee saye, one thing for an other, in falsely entitling their seditious pamphlettes, with graue and good authors names: I will spende a litle time, before I leaue this place, to shew how they haue not onely thrust vpon those auncient doctors and fathers false writings, but haue also



also falsified their good workes, by putting in, and putting out, by clipping, chaunging and altering, lines, wordes, sentences: And no manuell then, if by such cunning (rather cousoning sleights) they make those good authors to speake what they list themselves.

- 39 Anno. 420. There was a councell held in Africa, by 217. Bishops, called the 6. Councell of Carthage, whereat Augustine was present: vnto this Councell sent Zosimus then Bishop of Rome certaine messengers with foure requests or demaundes, whereof this was one: that it might be lawfull for Bishops or priests to appeale from the sentence of their Metropolitans, and also of the Councell, to the sea of Rome, alleadging for himselfe certaine wordes, as he pretended, taken out of the Nicene Councell. Hereupon the Councell sent their Legates to Cyrillus patriarke of Alexandria, for the ancient copies in Greeke of the Nicene Councell: wherein they found no such Canon as was pretended: but the contrarie, how the decrees of the Nicene Councell had committed all and singuler persons Ecclesiasticall, vnto the charge of their Metropolitans. Thus then, to beginne this game withall, the Bishops of Rome themselves are proued to be forgers and falsifiers of auncient writings. *Plura apud Fax. pag. 10.*

- 40 Canisius reporting Augustines wordes, for the continuall succession of the Bishops of Rome from Peter, alleadgeth onely the former part of the sentence: *Cathedra quid tibi fecit Ecclesia Romana; in qua Petrus sedet, & in qua hodie Anastasius sedet?* What hath the sea of the Church of Rome offended thee, wherein Peter sometime sate, and Anastasius now sitteth? but hee craftily leaueth out that which followeth: *Vel Ecclesia Hierosolymitana; in qua Iacobus sedet, & in qua hodie Iohannes sedet?* Or what hath the sea of Ierusalem offended thee, wherein Iames sometime sate, and Iohn now sitteth? these wordes he cunningly suppresseth, because they made little for him. *Canisius super catechistic. cap. de precept. ecclesiar. 9.*

- 41 Christoforson translating Eusebius story into latine, where Novatus is brought in, thus adiuring the people that came to the oblations, holding both their hands in his: *Swear to mee by the body and bloud of the Lords Iesus, that thou wilt not leaue me and go to Cornelius, and he refused to distribute vnto them, till that they swearing vnto him, in stead of Amen, to be said at the receiuing of bread, should answer, I will not returne to Cornelius.* Christoforson, I say comming to these words, craftilie leaueth out the name of bread: because the author so calleth it in plaine termes after consecration. *Christofor. lib. 8. cap. 43.*

- 42 The Rhemist. 1. Corinth. 10. sec. 8. speaking of their popish sacrifice of the Masse, alleadge the authoritie of Cyril. *Alexand. in concil. Ephesin. Anathem. 11.* where he should call it: *The quickning holy sacrifice, the vnbloodie host and viaticum.* But this is a false forgettie, for there is no such word found there. Likewise in the same place they quote *Tertullian de coron. militis. Christi. boni. 41.* in 1. Corinth. *Ciprian. epist. 66. August. Enchirid. 109.* That the Masse is a propitiatorie sacrifice for the liuing and dead, which is found to bee a great verueth: for those authors in some of these places speake of prayer for the dead, but of any such



such propitiatorie sacrifice not one word. Fulk ibid.

Gregor. Nyssen oration cap. 37. is made to speake much of the transmutation 43  
of the bread in the sacrament, and it is often repeated: but there is no such thing  
found in many ancient copies. And Nicephorus writeth, that many things were  
foisted into him by heretikes. Niceph. lib. 11. cap. 19.

The wordes of Ciprian *de unitat. eccles.* are falsified by Pammelius, for wher- 44  
as Ciprian writeth thus: *Verily the rest of the Apostles were the same thing that*  
*Peter was, endued with equal fellowship, both of honor and power, but the begin-*  
*ning proceedeth from one, that the church may be declared to be one.* But the Rhe-  
mists according to their corrupt edition, read thus: *But the beginning proceedeth*  
*from one, the primacie is given to Peter, that the church of Christ may be shewed to*  
*be one, and one chaire.* Fulk. Iohn 21. sect. 4.

In like sorte haue the papistes corrected, as they say, but indeede corrupted 45  
other writings of the auncient Fathers, and especiallie Bertram amongst the  
rest, who is a great enemy to their popish opinion of transubstantiation. They  
meane to deale with him, as with other auncient writers, *In whom, say they, we* Index ex-  
*bears very many errors, and extenuate them, excuse them, and very oftentimes by* purgat. p. 11  
*denising some pretie shift wee doo deny them, and doo saue some commodious sense*  
*unto them, when they are opposed against vs.* This is the iudgement of the vniuer-  
sitie of Doway, in their owne words approued by the Censors according to the  
Councell of Trent.

And thus they meant to haue filed, nay rather defiled al the ancient writings,  
where they seemed to contradict them, as it appeareth in their *Index expurga-*  
*torius*, lately printed to their perpetuall shame, which they purposed to keepe in  
secret: Hee that will resort to that booke, shall not want prooffe of their popish  
falsifying of writers.

And it were to be wished, that they would haue stayed here, (though this bee  
shamefull enough,) only to haue defaced the writings of men: but when they  
take vpon them to correct and amend the sacred Scriptures, which are the lords  
owne writings, who will not crie out against so great impietie?

As Dan. 11. 37. Where the text according to the Hebrue is: *He shall not re-* 46  
*gard the Gods of his fathers, nor the desires of women:* Bellarmine readeth cleane  
contrarie, taking vpon him to correct the text, *Eris in concupiscentijs mulierum,*  
He shall be giuen to the pleasures of women.

Whereas S. Paul saith, Tit. 3. 10. *Reiect him that is an heretike after once or twice* 47  
*admonition:* Bellarm. denieth the text, and saith it should rather be thus read, af-  
ter once admonition, *De laicis cap. 22.*

Likewise where the true reading is agreeable to the originall, Galathian. 2. 9. 48  
James, Cephas, and Iohn: Bellarmine, nor well content that James should bee  
named before Peter, saith the more auncient reading is thus, Peter, James, & Iohn.  
*De Roman. pontif. lib. 1. cap. 18.*

Judith cap. 5. v. 18. The text saith, *That the Temple of the Iewes had been cast* 49  
*downe to the ground:* Bellarmine, to make his opinion stand, that the story of Ju-  
dith

dith sel out before the captiuitie, saith flatly that these wordes are *suppositiua* and foisted into the text. And this booke of Iudith, though it bee not with vs, yet is scripture with them, *Bellar. lib. 1. de verb. Dei. 12.*

- 50 Leuit 18. 16. Whereas the text is plaine, Thou shalt not discover the shame of thy brothers wife: There steppeth me forth a bold and shamefull papist, and saith plainely: *Illud preceptum vitio scriptorum superadditum*, That this precept was put into the text through the default or oversight of the writer. *Iohan. Maior. in 4. sentent. distinct. 40. qu. 3.*

And as they are not ashamed thus boldly and wickedly to default & clippe from the scriptures, so an otherwhile, they will bee so saucie as to adde thereunto, and put to of their owne.

- 51 Thus Pope Sixtus the 4. added this clause to the salutation of Marie, which is commonly called the *Ave Marie*: *hailt Marie full of grace, the Lords is with thee, blessed art thou amongst women*, then followeth that blasphemous addition, *Et benedicta sis Anna mater tua, de qua sine macula tua processit caro virginea*. And blessed is Anna thy mother, of whom thy virgines flesh hath proceeded without blot of originall sinne, Fox 800. col. 2.

- 52 So in the idolatrous Canon of the Masse, they haue thrust in (*Exim*) into the words of institution *Hoc enim est corpus meum*, For this is my body: that they might haue five consecratorie wordes, as they call them, whereas the Gospell affordeth them but foure.

- 53 Likewise in the same Canon: the Gospell saith, who the same night that hee was betrayed: but they contrary to the truth of the scripture, say thus: *Who the next day afore he suffered.*

- 54 The like libertie also and boldnesse Hosius an other Arch papist useth in corrupting of scripture, who to prooue popish satisfaction, Instead of *sanctificationem*, readeth, *satisfactionem*: where Saint Paul saith, *Exhibeamus membra nostra seruiri iustitie in sanctificationem*, Let vs giue our members to serue, right coulnes vnto sanctification, Rom 6. 19. He saith altering the text, vnto satisfaction.

Hosius in  
confess. ca-  
chol. fidei.  
de sacram-  
penitent.

- 55 So also Stapleton, an english papist, and reader now of popish diuinitie at Louaine, to proue that we are bound to receiue, whatsoeuer the Church delivereth vnto vs, abuseth to that end a certaine place of Saint Paul, Galat. 1. 8. 9. All adging it thus, *Si angelus de celo euangelizaret praterquam quod ab ecclesia accepimus, &c.* If an angel should euangelize or preach otherwise, then we haue receiued of the Church, or then the masters of the Church haue preached to vs, let him bee accursed, *Lib. 2. defens. parham. eccles. cap. 7. sect. 2.* Whereas S. Paul maketh no mention at all of the Church, or Church-masters.

Thus wee see, what great libertie the Papistes take vnto themselves, in changing, and chopping, minsing and mangling, not the writings only of men, but euen of the holy Ghost. Who, if they shall persist in these fraudulent practises, and not reuoke, what hath either of ignorance or hereticall fraud fallen out of their penne, I will not doubt to compare them to the old Manichees, who likewise affirmed that many things were foisted into the writings of the Euangelists  
and

and Apostles. As that Iohn 5. 46. Had ye beleued Moses, ye would haue beleued me. Christ say they, would not so speake of Moses: for he sayth, that all that went before him, were theeuers, Iohn 10. But Christ in that place speaketh of hirelings onely, he condemneth not faithfull shepheards that went before him, *August. lib. 16. cont. Faust.* That also seemeth (say they) to bee thrull in, Maub. 5. That Christ sayth, He came to fulfill the law, when as he neither obserued their ceremonies nor offered sacrifice according to the law. To this *Augustine answereth: That these were but figures, Quatuor figurarum veritas Christus*: Of which figures Christ was the trueth: he therefore fulfilled the law, in that he was the very body and substance of the types and figures of the law, *cont. Faust. lib. 18. cap. 17.* That place also they would haue to bee forged, Matih. 8. *Many shall come from the East, and sit downe with Abraham, &c.* Because (say they) Luke hath it not. *Augustine answereth, that the Euangelists are not contrary one to the other, if one set downe that which the other hath omitted. cont. Faust. lib. 33.* I pray ye now, how farre are they from the practise of these heretikes, which doe take vpon them to amend and correct the text of Scripture, by putting in and pulling out, adding and detracting: which our aduersaries (as I haue shewed) are in some measure guiltie of? We proceed now to that which followeth.

### The bold and shamelesse denials of Papists

of manifest truths, Part. 4.



As wee haue alreadie receiued some taste of our aduersaries raylings, slanders, forgeries: so wee will now bee so bold as to reach our hands to this fourth dish of their first course, which is their too free deniall of apparant truths, and too forward affirming of open and manifest vtrueths: for the first, we finde plentifull store in our countriman M. Hardings garden, that we need seeke no further.

First, it was neuer sayd, nor thought by the Catholikes (sayth he) that al religion dependeth vpon the Popes authoritie, *Defens. apolog. pag. 57.* And yet Cardinall Cusanus writeth thus: *Veritas adheret cathedra*: The trueth cleaueth fast to the Popes chaire. *Ad Bohem. epist. 2.* The Canonists say: *Constat ecclesiam deo esse unitam, quia in vniuersali ecclesia vnum est caput supremum, scilicet, papa*: It is plaine that therefore the Church is one, because in the whole vniuersall Church, there is but one supreme head, and that is the Pope. *ex Iustis, pag. 61.* What doe these els affirme, but that al the popish religion dependeth of the vniuersitie of their head, which is the Pope?

That the Pope should succcede Christ in his whole substance, that is, his whole power: there hath not been any such fond saying vttered by their Diuines. *Id. ard. pag. 126. defens. apolog.* Yet these words were spoken, and allowed in the Councell of Laterane held vnder Pope Iulius: *Tibi data est omnis potestas in caelo & in terra*: Vnto you is giuen all power in heauen and earth. And Panormitane is suffered to say, *Papa potest omnia, qua Deus potest*: The Pope is

Distinct.  
99 primæ.

able to doe whatsoever God is able to doe, *Pauor. de elect. ca. licet.*  
3 He denieth that there is any such Canon to bee found in the Councel of Carthage, that no Bishop should be called the highest Bishop. And yet they are the very wordes of the Councell, as they are cited by Gratian: *Universalis autem, ne Romanus pontifex appelletur*: Let not the Bishop of Rome himselfe bee called the vniuersall Bishop.

4 He denieth that Pope Zosimus to maintaine the supremacie of his see, corrupted the Nicen Councell. Neuer did any honest man say it from the beginning of the world: No man euer said it but Illyricus and Bale, pag. 162. Whereas the storie is plaine, for the Councell of Carthage sent to the Bishops of Constantinople, Alexandria, Antiochia, and receiued authentick copies from them in Greeke of the Nicen Councell: the Popes onely copie was found to disagree from the rest. It is therefore easie to see, by whom the Canons of the Councell were corrupted, and to what purpose. In the Councell of Florence, Marcus the Archbishop of Ephesus sayd, in the name of the rest of the Bishoppes of the Greeke Church, who were about 17. in number: *Nonne vides, reuerend pater, summum pontificem Zosimum, falsum decretum ad tantum Concilium prout tam magna misisse?* Doe you not see, reuerend father, that pope Zosimus the high Bishop sent vnto so worthie a Councell, for a matter of so great waight, a false decree? *concil. Florent. sess. 20.* How dare then M. Harding affirme, that neuer any honest man sayd it?

Distinct.  
37. legunt.

5 Wee deny vtterly, that any man after that he hath receiued holy orders may marrie: Neither can it be shewed that the marriage of such, was euer accounted lawfull in the Catholike Church. Hard. pag. 203. yet Saint Hierome sayth of his time: *Quasi non hodie quoq; plurimi sacerdotes habeant matrimonia*: As though now a daies very many priests are not married: *Aduers. Iouinian. lib. 1.* And Damasus testifieth, *Complures inueniuntur, qui de sacerdotibus nati Apostolica sedi presunt*: Many are found that being priests sonnes ruled the Apostolique see of Rome: as pope Syluerius, pope Deusedit, pope Adrian 2. pope Iohn 15. and diuers other, *ex Gratian.* Master Harding therefore hath faced vs out here in denying so euident a trueth.

6 We say plainly that S. Augustine affirmeth purgatorie; and that it cannot bee shewed, where hee doubteth of it, Hard. pag. 354. And yet Augustine writeth thus, speaking of purgatorie: *Tale aliquid etiam post hanc vitam fieri incredibile non est, & verum ita sit, quæri potest*: Some such thing to be after this life it is not incredible, and whether it be so or no, it may be a question, *ad Dulcitium quæst. 1.* Let any indifferent man now iudge whether Augustine doubteth of purgatorie or not.

7 That fornication was neuer allowed in the Catholike Church, (he meaneth the Church of Rome.) Hard. pag. 1. *defens. apolog.* Neither haue the Canonists euer taught the people, that simple fornication is no sinne, pag. 211. For triall of this matter, let vs heare what their Canonists say: *Esfronatoria sit fornicatio presbyterorum, tamen non propter eam abstinendum est ab officiis illorum*: Although the

the fornication of priests be notorious, yet may no man therefore refrain from their seruice, *diffinit. 32. Nullus. Johan. Andrea. M. Harding* himselfe calleth the open Stewes in Rome, a necessarie euill, for auoyding of other disorders that would be greater. Againe, *Qui non habet uxorem, loco illius concubinam habere licet*: It is lawfull for him that hath no wife, in stead of her to haue a concubine, *diffinit. 34. 1. 3. qui*. Another sayth: *Si clericus amplectitur mulierem, laicus interpretabitur, quod causa benedicendi eam hoc faciat*: If a priest embrace a woman, a lay man must iudge, that he doth it with intent to blesse her. *1. 1. quast. 3. absit in glossa*. By this it may appeare, what account the Church of Rome in time past hath made of fornication, and whether it were tolerated amongst them or not.

Harding sayth, that the whores in Rome haue not free libertie of dwelling 8 in the haunted streetes, and palaces, but only in outhouses, and by-lanes: neither is it lawfull for them to ride in Coches or Chariots, but only to goe a foote in the streetes: and that by their short vailles, a note of dishonestie, they are discerned from honest women, pag. 423. All these are descried to be manifest lyes and virrutes: for the Cardinals gaue cleane contrary information to Pope Paul An. 1538. the third: *Adversaries in hac urbe, et matrona incedunt, mulae vehuntur, habitant insignes aedes*: The curtizans of this citie goe like honest matrones, being carried vpon Mules, and dwell in the fairest houses, *ex luello defens. Apolog. 426*. Thus wee see what credite is to bee giuen to master Harding, and what small conscience he maketh of a lye.

Master Harding impudently denyeth, and so do other Papists, that a woman 9 named Ioan was euer Pope of Rome, and that there is no such image representing a woman in trauaile, nor no such chaire for prooffe of the Popes humanitie at his creation, neither that the Popes in their procession refraine to goe that way, where the said Pope Ioane in the midst of a solemne procession fell in trauell, pag. 426. Yet the storie is reported by *Marianus Scotus* that liued anno 1028. *Sigbert. Gemblacens.* that liued anno 1100. *Martinus Polonus*, the Pope Penitentiarie, who wrote anno 1320. witnesses of great antiquitie. B. Iuell reckoneth vp 16. authors beside, that report the same thing, and none of them all Lutherans. That there is such an image representing such a fact, and that the Pope, of purpose refraineth that way, it is testified by Theodoricus Niemus the popes Secretarie. And concerning the hollow chaire of Porphyrie stone, which is kept for such an vse, Sabellicus doth report *Enead. 9. lib. 1. plura apud Iuell. pag. 433*. Now who is more like to bee the lyer, M. Harding, a new vpstart writer, or these so many auncient witnesses, I thinke, it is not hard to iudge.

He denyeth the storie of John Diazus death, how hauing been a Doctor of 10 Sorbons in Paris, and afterward conuerted to the Gospell, was most traiterously slaine by his owne brothers Alphonus Diazus man at Nuburg in Germanie: how he was sent vp by his master with a carpenters axe to kill him, and so hee did, his master Alphonus waiting below, and the quarrell was, because good



John Diazius would not returne to poperie againe: this is the truth of the storie, as it is faithfully reported by Iohn Sleidan, lib. 17. Yet M. Harding saith, wee tell many lyes at once, pag. 435. what now will not these good fellows denie?

11 That the Pope euer commaunded any such seruice to bee done vnto him, as that the Emperour should hold his stirrop, and leade his horse by the bridle, ye can neuer shew it by any credible witnesse, Hard. pag. 463. yet in the Popes owne booke of Ceremonies, cap. 8. it is found thus written: The Emperour cometh to the Popes horse, and in honour of our Lord Iesus Christ, whose person in earth the Pope beareth; he holdeth the stirrop till the pope be mounted, and afterward he taketh the bridle and leadeth forth his horse. This is the popes owne prescription in his booke of Ceremonies. And therefore Pope Adrian 2. was angrie with the Emperour Frederike, for holding his stirrop on the wrong side, *Gregor. Haimburgens. in apellat. Sigismund.* It seemeth therefore, that the Pope looked for this seruice of duetie.

12 It is denied that the pope put in armes Henrie the 5. against Henrie the 4. his father, Hard 469. yet it is reported by an author of good credit, *Paschalis papa principes contra Henricum 4. concitauit, inuocans prophyum filium:* Pope Paschalis raised vp the Nobilitie against Henry the fourth, yea his owne sonne, *Gregor. Haimburgens.*

13 He denieth, that euer any of them taught, that Gods sayings & precepts be voyd, except the B. of Rome ratifie them, pag. 487. Yet are they the very words of Siluester Prierias, master of the Popes pallace: *Auctoritas Romana ecclesia, et Romani Pontificis sacra scriptura robur trahit et authoritatem:* The holy Scripture taketh strength and authoritie of the doctrine of the Romane Church, and of the Bishop of Rome: *Siluest. Prier. contr. Lutherum.*

14 He sayeth, it is a slander, that any of them should call the Scriptures dumbe and vnprofitable, pag. 535. Whereas it is certaine, they be their owne wordes: One calleth the Scripture, *marium atramentum*, deare inke. *Ladonic. in Concil. Trident.* Another sayeth: *Scriptura est res inanimata, et muta:* The Scripture is a dead and dumbe thing. *Episcop. Pissauer. f.* Another calleth them, *Euangelium nigrum*, the blacke Gospell, *Exkins. consul. Inell. defens. Apolog. pag. 535.*

15.16 It is denied, that there is any such Canon in the old Romane Councell, that no man should come to seruice sayd by a priest well knowne to keepe a Concubine. It is also false and slanderous, that Concubines are let out to faine to priests: Harding, pag. 559. Yet for the one, the words of the decree stand thus: *Nullus audiat Missam presbyteri qui cum concubina non dubitauerit habere:* Let no man heare the Masse of that Priest, whom he vn doubtedly knoweth to keepe a concubine, *Distinct. 32. Nullus.* And for the other, it is certaine, that the Bishop of Argentine hath a Florence by the yeares of euery priest that keepeth a concubine, and if she beare a childe, he hath foure, *Ex Inell. pag. 559. Apolog. defens.*

These apparant vntruths, and impudent denials, I thought good for example to note out of our countri-mans workes. Who list to know more of his honest



nest dealing, if he will resort to Bishop Jewels learned treatises, shall finde his desire satisfied both in this, and in all other matters, which he can require. And concerning M. Hardings great licentiousnesse in auouching falshoods, the sayd reuerend father thus writeth of him: Note that M. Harding in his 3. articles of answer to master Iuell, hath published threescore and nine great vntruths, *De- fens. Apolog. pag. 597. in margin.* 69 Vn- truths in one booke.

Iudge now (good Christian Reader) considering how easie and vsuall a thing it is with our aduersaries to deny whatsoeuer truth, neuer so manifest, which they are pressed withall, if it may not be more truely sayd of them, that their religion standeth onely vpon destructions and negatiues, then of vs, whom the Rhemists falsely accuse hereof. Indeepe, wee affirme and auouch boldly, that which is true, and deny and destroy heresie and falshood. But, I trust, they can not, neither shall euer proue against vs, that we haue denied or gainesayd manifest truthes, as they haue done. 1. Pet. 5. ver. 3. Rhem.

Vnto these strange denials of open and euident truthes, ioyned also, if you please, their bold and strange affirmations of vntruths.

That their doctrine of transubstantiation is no lesse ancient than the Gospell 17 it selfe, Harding, pag. 290. Whereas it is confessed by Gabriel Biel, a doctour of their owne; that how the bodie of Christ should be in the Sacrament, whether by changing of somewhat into it, or Christs bodie begin to bee there together with the bread, *Manentibus substantia & accidentibus panis*: The substance & accidents of the bread remaining still, *non inuenitur* (sayth he) *expressum in canone Biblia*. It is not found in the Canon of the Bible: *Gabriel. in canon. lect. 40.* And D. Tonstall sayth, *Liberum fuit ante Concilium Lateranum*: Before the Councell of Laterane it was left at libertie, namely, concerning the manner of the presence of Christs bodie, for euery man to thinke as he would: *de Eucharist. lib. 1. pag. 46.* And yet master Harding will needes beare vs in hand, that it is as ancient as the Gospell.

It hath been an order from the beginning received, and hetherto continued, 18 to haue the Church seruice in the Latine tongue, Hard. pag. 383. Whereas they themselves know the contrary. In Augustines time, such a tongue was vsed as the people vnderstood: *Loquendi* (sayth he) *omnino nulla est causa, si quod loquimur, non intelligunt, propter quos ut intelligant, loquimur*: There is no cause why wee should speake at all, if they vnderstand not what wee say, for whose sake wee speake, that they might vnderstand vs, *August. de doctrin. Christian. lib. 4. cap. 16.*

He sayth, Constantine gaue place to Siluester Bishop of Rome, when he was 19 baptised, pag. 453. Whereas it is certaine, that Siluester was dead long before Constantine was christened, *consul. Iuell. ibid.*

That England receiued the true faith from S. Gregorie Bishop of Rome, and 20 was conuerted to the faith by Augustine his Legate, Hard. pag. 539. But it is manifest out of histories, that the faith of Christ had been planted in this land 400. yeares before the coming of Augustine, as Origen testifieth: *Terra Britannia*

as *John's first' gins in his works*: The land of Britannie hath consented to Christ's religion, in *Ezech. lxxviii. 4.* who lived not much lesse than 400. yeres before Gregories time.

No maruell, if they affirme and maintaine many things contrary to the course of all true histories: for they dare be as bold with Scripture.

- 21 Harding sayth, that Christ neuer sayd to any of the Apostles, as vnto Peter, *Feede ye*, pag. 118. When Christ sayd as much in effect notwithstanding to the rest: *Receiue ye the holy Ghost. And Christ sayd vnto all, Goe and teach all nations*, Matth. 28. If Peter then had no more the holy Ghost than the rest: if hee had no more authoritie to preach to the whole world than the rest: it belonged no more to Peter to feede the Lord's flocke than to the rest: for what is it to feede, but to preach? what is it to feede, but to receiue the gifts of the holie Ghost to teach and instruct?

- 22 It is in vaine for you to say, that the Church of Rome hath erred, when the holy Ghost hath signified, that it cannot erre, *Hard. pag. 485.* But where euer, I pray you, did the holy Ghost make any such promise? if in that place, as you beare vs in hand, where Christ saith: I prayed for thee Peter, that thy faith should not faile: Saint Augustine may answer you, *Nunquid pro Petro rogabat, prò Iohanne & Iacobo non rogabat?* Did Christ pray for Peter, and did he not pray for Iohn and James also? in *quest. nou. Testament. quæst. 15.* And it is beside a filie and childish argument, Christ praied for Peter, that his faith should not faile: *Ergo*, the Church of Rome cannot erre. Here then is another bold & vntrue affirmation, without Scripture grounded vpon Scripture.

- 23 But what say ye to father Robert Bellarmine, he lasheth out lustely, and in plaine tearmes, belyeth the Scripture: *Habemus* (sayth he) *in testamento veteri, Heliam & Helisæum, ac filios Prophetarum sine vxoribus in hoc mundo vixisse*: We haue in the old Testament, that Helias and Helisæus, and the sonnes of the Prophets, liued in this world without wiues, *de Monachis, lib. 1. cap. 5.* The text is flat contrarie, which affirmeth, that the sonnes of the prophets were married, *2 King. 4. 1.* And one of the wiues of the sonnes of the Prophets, cried vnto Elshâ, saying, *thy seruant my husband*, &c. Whether now is it more reasonable, that we should beleue the Scripture, or Bellarmine?

But concerning the errors and vntrueths, which they hold and affirme directly opposite to scripture, we haue ordained another place, which followeth in the next Pillar of Popishrie, more fully to handle them.

- 24 I will of purpose passe ouer many other vntrueths and lyes, which our aduersaries without shame haue forged: as how Cardinall Cæpeius said openly to the Magistrates of Strausburgh, that the Greeks do not giue libertie to their priests to marrie: which is a notorious lye: for their priests to this day make no vow of chastitie, *Fox. pag. 187. artic. 17.* Likewise to let passe how the Pope himselfe maketh a lowd lye in his Bull against Luther, saying, that he offered money to Luther to come vp to Rome, whereas it is certain, that there were 300. crownes giuen to russians and catchpoles to murder Luther, pag. 1287. But I will not

rub this sore too long: that which I have already said, may serve as a taste and trial of their lying spirit.

Vnto these vntuths and lyes, may be added also the fables and deuised tales, which goe for currant among Papists, which are not the least props and stayes of popish superstition.

Of this kinde is that fabulous storie, that the wise men which came from the East to worship Christ, were 3. Kings of Persia, whose names were (as the tale goeth) Gaspar, Melchior, Baltasar, whose bodies were translated to Cullen, and there remaine. Here are many vntuths, and vnlikelihoodes in this short tale. First, there was neuer but one king of Persia at once. Secondly, though the Magi or wise men were of great account with the kings of Persia, yet were not the kings called Magi. Thirdly, they returned Eastward, from whence they came: how then could their bodies bee transported so many hundred, nay thousand miles? Fourthly, if their bodies lie buried at Cullen, how can they bee at Millaine too? for they also lay as good claime to them. Yet for all this, the Rhemists tell vs in good sooth, that it is a true storie, Annot. Math. 2. sect. 4.

The like fiction they haue of Gregorie Thaumaturgus, who remoued a mountaine to make roome for the foundation of a Church: yet very soberly auouched by the Rhemists, Math. 17. sect. 6.

Such another proper tale: how Christ came in a Pilgrims weede to Gregories ordinarie table of poore men, Rhemist. Heb. 13. sect. 2. which fiction, that Christ in his humanitie shuld be seene vpon earth, is contrary to the Scriptures, which testifie, that The heauens must containe him till his comming againe, Act. 3. 21. Many such fables went for good payment amongst the Papists in times past in the daies of ignorance: but since that by the springing of the Gospell greater light is come into the world: they themselues begin to reiect diuers of their Legend stories, which were not called in question before.

Bellarmino confesseth, that the stories which are reported out of Abdias, and others, *ut plurimum non sunt prorsus indubitata*, for the most part may be doubted of. The stories also of S. George, S. Christopher, and S. Katherin, he iudgeth to bee Apocryphall, and worthe of small credite: though he would haue their persons still kept in memorie, *Bellarmino. lib. 1. de sanctis. beatitud. 20.*

The tale, how through the prayers of S. Gregorie, the soule of Traian the Emperour was deliuered out of hell, is reiected by *Bellarmino. de Purgator. lib. 2. 8.*

Yet our countriman master Harding is somewhat strait laced, in iustifying all the Legend stories, which were wont to bee read in their Churches, and saying that we belye them, pag. 571. Yet Polidore Virgil sayth, *Multorum dinorum vitæ recitant, licet parum ad fidem scriptas*: They read many Saints liues, though not written according to the trueth. And Lodonicus Viues, *Legenda aurea plenissima est impudentissimis mendacijs*: Their golden Legend, as they call it, is full of most impudent lyes, *Consul. Inell. defens. apolog. pag. 57. 1.*

Thus much of our aduersaries shamelesse reiecting of truths, and of their bold bolstring out of vnruths, as also of their fables and lyes: which things if they shall persist still to auouch, I will say with Bernard: *Iustius os loquens talia falsis tunderetur, quam rationibus refelleretur*: Hee that speaketh such vaine things, deserueth rather to be beaten with clubbes, than to be confuted by arguments, Epist. 191. And as Augustine sayth: writing against Petilian the Donatist: *Quemadmodum, si mihi diceret, quod ego Petilianus sum, non inuenirem quomodo te refellerem, nisi aut iocantem riderem, aut insanientem dlerem, hoc mihi nunc faciendum esse video*: Even as if thou shouldest say vnto me, that I am Petilian, I could not tell how to refell thee, but either in laughing at thy folly, or mourning for thy madnesse: So must I be faine to do now, *contra Petilian, lib. 2. cap. 38*. And so must we be faine to do, when we see our aduersaries to passe the bounds of modestie, and to violate the law of reason, in making true false, and false true, in calling white blacke, and blacke white, we must needs do one of these two, either to scorne their folly, or to bewaile their blindness and ignorance, and hardnesse of heart. And thus haue we the first Pillar of Poperie, consisting of rayling, slaunders, forgeries, vnruths and fables.

The



The second Piller of Papistrie, consisting of  
*Blasphemies, opinions contrary to Scripture, He-  
 resies, ridiculous and absurd positions.*

*The first part of Popish blasphemies.*



He Rhemists doe lay great blasphemies to our charge, writing in these wordes: *No heretikes euer liker Antichrist than these in our daies, specially in blasphemies against Gods Church, Sacraments, Saints, and all sacred things,* Apocal. 13. Sect. 2. But I trust in God, for all their great wordes, that they shall neuer prooue one blasphemie against vs. No, be it knowne vnto them, that we maintaine no blasphemies: they mistake the matter, they are themselues blasphemers, which doe belch out blasphemies against God, and his Church, the Scriptures, and against all holie things. This then must bee the issue, whether of vs be these notorious blasphemers, they or we: thus therefore beginneth our plea.

First we will set downe their beadrill of blasphemies, which they haue vttered concerning the Scriptures.

Lodouicus a Canon of Laterane in Rome, pronounced in the late chapter of Trent: *Scriptura est quasi mortuum atramentum*: The Scripture is as it were dead inke.

The Bishop of Poitiers in the same chapter: *Scriptura est res inanimata* & *in-  
 sa*: The Scripture is a dead and dumbe thing. *Inell pag. 521. defens. Apolog.*

Albeitus Pigghius: *Sunt scriptura muti Iudices*: The Scriptures are dumbe judges, *Controu. 3. de Eccles.*

Eckius calleth the Scriptures, *Euangelium nigrum, & theologiam atramenta-  
 riam*: The blacke Gospell, and inken diuinitie.

Pigghius againe sayth: they are as a nose of waxe, *Nasus ceruus*, to bee dra-  
 wen euery way, *Hierarch. lib. 3. cap. 5.*

Hosius speaking of Dauids Psalmes, when it was objected that Dauid the 6  
 author thereof, was no Bishop, but a temporall Prince: he maketh this heathe-  
 nish and scornfull answer: *Quid mi scriberet, scribimus indocti doctique poe-  
 mata passim*: No great matter if hee writ them: for as Horace sayth: wee write  
 ballades euery bodie, both learned and vnlearned, tagge and ragge, *Hosius.  
 lib. 2.*

lib. 2. cont. Brentium. Thus hee maketh the holie Prophet Dauid but a writer of ballades.

- 7 *Silueſtr Prierias contr. Luther.* thus writeth: *Indulgentia auctoritate ſcriptura non innotuere nobis, ſed auctoritate Romana Eccleſia, Romanorumq. pontificum, que maior eſt*: Pardons are not knowne to vs by the authoritie of the Scriptures, but by the authoritie of the Church and Biſhops of Rome.

- 8 *Apoſtoli quadaſcripterunt, non ut ſcripta illa præſent fidei, & religioni noſtra, ſed potius ut ſubſeſſent*: The Apoſtles wrote certaine things, not that their writings ſhould be aboue our faith and religion, but rather that they ſhould be vnder, *Albert. Pigghius, Hierarch. lib. 1. cap. 2.*

- 9 Gratian is not aſhamed to ſay, that the Canons of the Councils are of the ſame authoritie with the Scriptures, *Diſtinct. 20. can. decretales.* And Gregorie 1. epiſt. 24. ſayth, he doth reuerence the foure generall Councils, as the foure Euangelists.

- 10 Yea, our Rhemiſts are not aſhamed to proteſt, that whatſoever the paſtors & prieſts doe teach in the vnitie of the Church, is the worde of God, 1. Theſſal. 2. verſ. 12. So ſaith another: *Determinatio eccleſia appellatur Euangelium*: The determination of the Church is called the Goſpell, *Iohannes Maria Petracius editus. an. 1561.* And Hoſius, *Quod eccleſia docet. expreſſum Dei verbum eſt*: Whatſoever the Church teacheth (meaning the Church of Rome) it is the expreſſe word of God, *lib. de expreſſ. verb. Dei. p. 97.* Thus they make the decrees and ordinances of men, equall to Gods word, nay aboue it, *ut ſuprà, loc. 8.*

- 11 It was objected againſt certaine good Chriſtians, by D. Benet Chancellor to Fitzjames Biſhop of London, that vpon a certaine night, they did reade certaine chapters of the Euangelists in Engliſh, containing in them diuers erroneous, and damnable opinions and conſuſions of hereſie, Fox, pag. 8c4. Here behold, with papists the Scripture containeth hereſie.

- 12 Eckius thus ſayd before the Emperour at the citie of Wormes, turning himſelfe to Luther: *If he may once get this aduantage, to bee conuincid by the Scriptures, we ſhall haue nothing certaine and eſtabliſhed in Chriſtendoms*, Fox p. 851. Lo, the Scriptures with Papists breedeth yncertaintie of matters.

- 13 *An. 1553.* the Kings Lieutenant at Lyons vntered theſe horrible blaſphemies vnto Lodouicus Mariacus, martyr: of the foure Euangelists, but two were pure, Matthew and Iohn; the other two Marke and Luke were but gathered out of the other. The Epiſtles of S. Paul, further ſayth he, but that the Doctours of the Church had authoriſed them, he would otherwiſe eſteeme them no better than the fables of Æſop: *ex Criſt. pantal. Fox, pag. 908.*

So alſo ſayd Hermannus a blaſphemous paſtiſt, that the Scripture ſhuld be of no more credite than Æſops fables, without the approbation of the Church: Which his ſaying is defended by Hoſius, *lib. 3. de author. ſcrip. to be godly ſpoke.*

- 14 The ſayd Lieutenant, to a maiden ſpeaking ſomewhat of the lawe, vntered theſe blaſphemous wordes: *Cursed be the God of that law, ſipid. Fox. pag. 908.* What more vile blaſphemie could any of the diuellish ſect of the Manichees haue



haue spued out?

The Bishop of Cauillon in France, examining certaine Christians of Me-  
rindoll, was angrie with them, when they made mention of some demonstra-  
tion to be made out of the word of God: and in a furie cursed, and gaue him to  
the diuell that first inuented that meane, Fox. pag. 649. And yet Christ for the  
triall of trueth, biddeth vs search the Scriptures, Ioh. 5. No maruell then, if these  
fellowes curse men, seeing they spare not Christ himselfe.

A certaine blind popish Doctor reasoning with master Tindall, boldly sayd, 16  
*We were better to be without Gods law, than the Popes.* Fox. pag. 1076. Blaph.

Lodouicus the Prothonotarie, stepped vp in the Councell of Basill, and said, 24  
*There was no argument to be gathered of the Acts of the Apostles, whose examples* Blaph.  
*were more to be marvelled at, than followed.* Fox. pag. 678. Loc here a great blas-  
phemie, Scripture is not to be followed.

Andradus thus vnreuerently writeth of the Scriptures, to say no more: Ne. 17  
*que in ipsis libris, quibus sacra mysteria conscripta sunt, quippiam inest diuinita-*  
*tis, qua nos ad credendum, qua illis continentur, aliqua religione constringat:* In  
those bookes wherein the holy mysteries are written, there is not one iot of di-  
uinitie, which by any force of religion can tie or binde vs to beleue what is  
there contained: in 3. lib. defens. concil. Tridentin: A most impious and vngodly  
speech: for where is there els any true diuinitie to bee found, but in those holie  
writings?

Cardinall Cusanus, *Scriptura* (sayth he) *adaptata sunt ad tempus, & variim* 19  
*telliguntur, ita ut uno tempore secundum currentem vniuersalem ritum, exponan-*  
*tur: mutato ritu, iterum sententia mutetur:* The Scriptures are applied to the  
time, and may haue sundrie vnderstandings: so that at one time they may bee  
expounded one way, according to the vniuersall currant order of the (Church)  
and the same rite or order being broken, they may haue another meaning; Cu-  
san. ad Bobem. epist. 2. What heretike could haue sayd more than this, that the  
Scriptures are mutable and changeable?

Our Rhemists also shew great boldnes, in giuing their rash censures of the 19  
holie writers: for these are their wordes: *If the Euangelists and other writers of*  
*holie Scripture, had not used all humane diligence to search out the trueth of mat-*  
*ters, the holie Ghost would not haue assisted them,* Act. 15. sect. 10. And yet it is  
certaine, that S. Paul had the Gospell by reuelation, without the help at all of hu-  
mane diligence, for he communicated not with flesh and blood, Galat. 1. 16.

Again, they say, that S. Paul for feare of missing the line of trueth, notwithstanding  
hee had the Holie Ghost, went to conferre with Peter and the rest,  
Rom. 12. sect. 1. What is blasphemie, if this be not, to say, that the Apostle, who  
was perswaded he had the Spirit of God, 1. Corinth. 7. 40. was afeard to misse  
the line of trueth? how can this be, vnlesse it bee imagined, that the holie Ghost  
was not sufficient to keepe him in the right line of trueth? Indee he went vp  
to conferre with the Apostles, not to receiue any further direction from them,  
for they did communicate nothing with him, Galath. 2. vers. 6. but that they  
might

might giue testimonie of their consent in doctrine with him, to stop the slanderous mouthes of false brethren, who reported the contrary.

- 22 And now, to fill vp the measure of their blasphemies, let vs heare what is credibly reported to haue been vttered by no small person, but euen one of their late Popes, in the hearing of his Cardinals: *O quantum nobis profuit fabula ista de Christo?* O what aduantage (sayth he) hath this fable of Christ brought vs? *ex lucella defens. Apolog. pag. 273.* Thus by these fewe examples, we may see what blasphemous opinions many of the Papists (for wee doe not in this case charge them all) do hold concerning the Scriptures: Some making humane ordinances equall vnto them in authoritie: some preferring them before scripture: others calling them hereticall bookes, vncertaine, mutable, mute and dumbe Iudges, and not to be followed in all things, with such like blasphemies: and these matters, not to be affirmed only by some of the lay-sort, but by their Diuines, yea Doctors, yea Bishops, yea and Cardinals too, and not by one or two singuler men, but by a whole Colledge, as the Rhemists, yea by the Pope himselfe, as wee haue seene, whom they preferre euen before Councils, and in whose breast, they say, all knowledge is locked vp. Now in the next place we will collect such blasphemies as are common among them, concerning the said ghostly father of theirs the Pope of Rome.

Blasphem.  
concerning  
the Pope.

- 23 The Pope vnder Christ and in steed of Christ is the head of the Church, and a man may terme him the *Viceregent* *Bridegome*, Hard. p. 99. If the Pope then be the head, then is the Church his bodie: and so indeede Pope Athanasius calleth *populus mundi, partes corporis sui*. The people of the world the parts or members of his bodie, Iuell. pag. 657. But Paul maketh the Church the bodie only of Christ, Ephes. 4. 12. And as the Church Catholike cannot be the bodie of any other but Christ, so no man can bee the head thereof but Christ.
- 24 Another sayth, *Christus & Papa faciunt unum consistorium, & excepto peccato, potest papa quasi omnia facere, quae potest Deus*: Christ and the Pope make but one Court or Consistorie, and sinne onely excepted, the Pope in a manner can doe all things that God can doe, *Panormitan de election. cap. licet. Abb.*
- 25 The Pope hath the heauenly disposition of things, and therefore may alter and change the natures of things by applying the substance of one thing to another, *cap. Quando de transi. Episc. tit. 7.*
- 26 Againe, *Papa, nec Deus est, nec homo*: The Pope is neither God nor man. And in another glose, he is called, *Dominus deus noster Papa*, Our lord God the Pope. *Christoph. Marcell.* said in the Councell of Laterane, *Tu es alter deus in terris*: Thou art another God vpon earth. And in the late Tridentine chapter, they call the pope *terrenum deum*, an earthly God: *ex citation. Iuell. p. 503.*
- 27 In the late Councell of Laterane, one Simon Begnius B. of Modrusia, thus sayd to pope Leo, *Eccce venit Leo de tribu Iuda, radix David: te Leo beatissime saluatorem expectauimus*: Behold the Lion is come of the tribe of Iuda, the roote of Dauid, O most blessed Leo, we haue looked for thee to bee our sauour. *Council. Lateran. sess. 6. pag. 609.*

In the late Chapter of Teent, Cornelius the R. of Bkento sayd thus: *Papa lux* 28  
*venit in mundū, & dilexerūt homines tenebras magis, quā lucē*: The Pope be-  
 ing the light is come into the world, and men loued darknes more than light.

The Pope suffered the Ambassadors of Sicillia to lye prostrate on the ground, 29  
 and thus to crie out vnto him, *Quā rē peccata mundi, miserere nostri*: Thou  
 that takest away the sinnes of the world, haue mercie vpon vs: *Paul. & Amibius,*  
*lib. 7. & 1. inello*. What horrible and vsufferable blasphemies are these, to attri-  
 bute to the Pope, that which is proper onely to Christ? And how intollerable  
 is the pride of this man of sinne, to suffer such things by his flatterers and clau-  
 bakkes, euer to be giuen vnto him?

That the Pope is the heart of the Church in quickening the same spiritually, 30  
 that he is the wel-spring, from the which floweth all vertue and goodnes, *Ex*  
*epistol. Iohā. Huss. Fox pag. 628.*

That he is able to make new articles, and abolish the old: *Friers of Antwerp.* 31  
*ex Fox pag. 929. col. 1.*

The Canonists say, *Papa potest dispensare contra ius diuinum*: The Pope may 32  
 dispense against the law of God, 16. q. 1. *Quicumque, in glossa.*

*Papa potest dispensare contra ius naturæ*: The Pope may dispense against the 33  
 law of nature, 1. 5. q. 6. *authoritate in gloss.*

*Papa potest dispensare contra Apostolum*, *dist. 1. 32. c. 1. c. 107.* The Pope may dis- 3  
 pense against the Apostle.

*Papa potest dispensare contra nouum Testamentum*: The Pope may dispense 35  
 against the new Testament. *Papa potest dispensare de omnibus præceptis veteris*  
*& noui Testamenti*: The Pope may dispense with all the precepts both of the  
 old and new Testament: *ut citatur à Iuell. pag. 59. defens. apolog.*

That power which Christ had onely in *habitu*, when he was here vpon earth, 39  
 the Pope hath now *actū*, that is, the vniuersall iurisdiction both of spirituall and  
 temporall things: *Ex citation. Fox pag. 591.*

*Maior honor debetur Papa, quā angelis*: Greater honor is due to the Pope 37  
 than to Angels: *Actoninus.*

If Prelates be called and counted of Constantinus for gods, I then being a- 38  
 boue all prelates, seeme by this reason to be aboue all gods: wherefore no mar-  
 uel, if it be in my power to change time and times, to alter and abrogate lawes,  
 to dispense with all things, yea with the precepts of Christ: *Decretal. de transl.*  
*Episcop. cap. Quanta.*

Lastly, if the Pope doe leade innumerable soules by flocks into hell, yet no  
 man must presume to rebuke his faults in this world: *Dist. 1. 49. c. 1. si Papa.*

Thus haue we the opinion of the popish Canonists of their high Bishop. He  
 is the light of the world, the Lion of the tribe of Iuda, a God vpon earth, higher  
 than the Angels, able to dispense with the law of nature, and the law of God:  
 yea, in earth aboue all gods. What horrible and filthy blasphemies are  
 these? Neuer did Antiochus, Nero, or Caligula, or who els commaunded  
 themselves to be worshipped for gods vpon earth, euer arrogate so much vnto  
 themselves.

themselves. What neede wee now looke further for Antichrist? He doth evidently reueale himselfe: for here we haue the aduersarie, *that exalteth himselfe against all that is called God, and that sitteth in the temple of God, shewing himselfe that he is God*, as S. Paul prophesieth of him, 2. Thessal. 2. 4. Let vs see further, what other blasphemies we can finde amongst them?

- 39 That the Virgin Mary was conceiued without originall sinne, contrarie to S. Paul, who sayth, that God hath concluded all vnder sinne, Rom. 11. 32. Rom. 3. 23. all haue sinned: that she hath no neede of remission of sinnes: that she was not iustified by Christ, being iust from her beginning: neither that she gaue God thanks for expiation of her sinnes, or praied at any time for remission of her sinnes: Franciscan friers, Fox, pag. 801. These grievous blasphemies are confuted by the Virgin Marias owne mouth: *My soule reioyceth in God my Saviour*: Christ therefore was her sauour: who was so called in no other sense, but because he should saue his people from their sinnes, Matth. 1.
- 40 Cardinall Caietanvs disputing against Luther, affirmed that faith was not necessary to him that receiueth the Sacrament. Fox, pag. 845. A blasphemous vnttruth, contrary to scripture: *For without faith it is impossible to please God*. Hebr. 11. 6. Without the which no seruice of ours can be accepted before him.
- 41 That we need not now to go to Iesus Christ, to haue him an intercessor, but to God alone, setting Iesus Christ apart, and so ought wee verely to belecue, affirmed by D. Bener master of the Sorbonists, disputing with Frauncis Reberies Martyr, *ex Crispin. lib. 6. Fox. p. 921.*
- 42 In the towne of Perth in Scotland, Frier Spense in his sermon affirmed, that prayer made to Saints was so necessarie, that without it, there could be no hope of saluation to man, *ex Registr. Scotia. Fox. pag. 1267.* Thus Christ, wee see, is displaced, and thrust out of doores, as whose mediation is not necessarie, and the idolatrous inuocation of Saints brought in in steed thereof.
- 43 That there are some men in this life so iust, that they need no repentance, affirmed by the Rhemists, Luk. 15. sect. 1. for so they expound that place, vers. 7. of men that continue iust and godly, and are not penitent for their sinnes.
- 44 Another calleth marriage a prophanation of holy orders. *Greg. Martin. discouer. cap. 15. sect. 11.* Contrary to the Apostle, who sayth, that marriage is honorable amongst all men, Heb. 13.
- 45 Our hearts and inward repentance are open to the Angels and other celestiall Spirits in heauen, Rhemist. Luk. 15. sect. 2. And thus they blasphemously rob God of his honour, in attributing that to creatures, which is peculiar to his Maiestie: namely, to be a searcher and knower of our hearts, 1. King. 8. 39.
- 46 That we may belecue in Saints, and that it is true of them, as Saint Paul saith, *How can they call on him, on whom they haue not beleueed?* Rom. 10. 4. So we cannot pray to any Saint in heauen, vnlesse wee beleue, and trust that they can helpe vs, Rhemist. Rom. 10. sect. 4. A blasphemie contrary to Scripture, which sayth: ye beleue in God, beleue also in me, Iohn 14. 1. God onely and his Christ is to be beleueed vpon.

That we neede not maruell, if the image of our Ladie and the like do stranger and greater miracles, then those which Christ himselfe did, Rhemist. Ioh. 14. sect. 9. A monstrous blasphemie, that images worke straunger miracles then Christ himselfe.

Catharinus a great papist sayth, that the commandement in the law against Images, was but temporall, and to continue but till the establishing of the New testament, ex Bellarm. de imaginib. sanctor. lib. 2. cap. 7.

That there is a religious worship properly due vnto Images, yea as they are considered in themselves, *Es non solum vi vicem gerunt exemplaris*, And not onely, as they represent another thing, Bellarm. de imaginib. sanctor. lib. 2. cap. 21. Lo then by these popish doctrines, Images are to be worshipped with diuine and religious worship, which the Angels themselves refuse, and is onely due vnto God, Reuelat. 22. 9.

That euery popish priest is after the order of Melchisedech, and that the proper act of Christs priest-hood, consisteth in the perpetual offering of his bodie and blood in the Church; Rhemist. Heb. 7. sect. 8. That the sacrifice of Christ vpon the crosse was not after the order of Melchisedech, but after the order of Aaron: *Heskins lib. 1. cap. 13.* What intollerable blasphemie is this, to affirme that euery vile massing priest is after the order of Melchisedech, and to deny that Christ vpon the crosse, was in that act a priest of Melchisedechs order? And thus shall euery one of their shauelings be more properly a priest, then Christ.

In the idolatrous seruice of their Masse, they vtter blasphemies in heapes: *Beate beate thee* (sayth the priest) *receiue this oblation*, and yet they affirme, that it is the very body and blood of Christ: here then the priest is made a mediator for Christ. And againe, *Command thou these to be brought by the hands of the holy Angel into heauen*. But if it be the bodie of Christ, what neede it bee carried by an Angel? *Let the Priest bow himselfe to the host*, saying, *I worship thee, I glorifie thee*. Lo here they worship a peece of bread: *In canon. Missa*. And to conclude, they doubt not to say, that *Sacerdos est creator creatoris sui*: That the priest doth make his maker, *¶ vel respons. ad articul. p. 615.*

It is not a sufficient satisfaction to beleue that Christ hath abundantly satisfied for vs, but God also must bee satisfied for our sinnes by the punishment of our selues. *Concil. Tridentin. sess. 14. can. 13.* A blasphemous assertion, that Christs satisfaction is not sufficient for vs.

Men cannot be sau'd, though they be predestinate, vnlesse they keepe Gods commandements, Rhemist. Act. 27. sect. 3. By this speech, they seeme to insinuate, that a man predestinate of God, may misse of saluation: which is a blasphemous thought, for Gods eternall decree changeth not.

The Rhemists alleadge this saying of Hierome: *They follow the Lambe, whither soeuer he goeth, if the lambe be in euery place, shew they that be with the lambe, must be euery where, you see, say they, how that blessed father refuted the Calvinists before they were borne*: Rhemist. Apocal. 6. sect. 1. Are not now the papists I pray you become vbiqutaries themselves? nay worse then vbiqutaries, enclining

- clining to the opinion of the omnipresence, not only of the humanitie of Christ, but euen of the Saints: which is a great blasphemie.
- 56 That confidence and assurance, that faithfull men haue of their saluation, they call a faithlesse perswasion, a most damnable, false illusion and presumption, Rhemist. Rom. 8. sect. 9. A fond speciall faith and fiction Rom. 4. sect. 9. yea they most wickedly say, that it is not *fides Apostolorum*, but *fides demoniorum*, not the faith of the Apostles, but the faith of diuels, 1. Corinth. 9. 9. yet this assurance and perswasion of saluation is grounded vpon the Scriptures: as where Saint Paul sayth, I am perswaded, or I am sure, that neither death nor life, &c. shall be able to remoue vs from the loue of God, Rom. 8. ver. 38. 39. And S. Peter, *That we should make our election and calling sure*, 2. Pet. 1. 10.
- 57 A dead faith is a true faith, and the same which is called the Catholike faith, and in substance all one with that faith that iustifieth Rhemist. James 2. sect. 11. So by this reason, the faith of diuels and iustifying faith shall be all one in substance, for that dead faith, as the Apostle sheweth, the diuels themselues may haue, for they beleue and tremble, James 2. 19.
- 58 The certaintie of remission of sins with a sure confidence & trust in Christ, may be found euen amongst schismarikes, heretikes and wicked men. *Con. Trident. sess. 6. cap. 9.* It appeareth by this, that they vnderstand not, what this sure trust and confidence meaneth, when so vnadvisedly and grossely they affirme it to be found amongst wicked men. None can be assured of remission of finnes, but there followeth peace of conscience with God: And this peace none can haue but they which are iustified by faith, Rom. 5. 1. and none are so iustified but the righteous and faithfull.
- 59 That the decree and sentence which was pronounced by the high priests and Scribes against Christ, was iust and right: *Hosius cont. Brentium lib. 2.* And that, it might and was truly pronounced by Caiphas, that Christ was worthe of death: And thus wickedly they take part with Annas & Caiphas against Christ. Some other papists say, that they erred not in the sentence given against Christ for he was in deede guiltie of death, hauing taken our finnes vpon him, but the error was in the manner of their proceeding, which was done tumultuously and by suborning of false witnesses: And this (sayth Bellarmine their great Doctor) is *Probabilis sententia*: a very probable opinion, *de concilio. aniborri at. lib. 2. p. 8.* Yea they speake yet more plainly: *Iudei mortaliter peccassent, nisi Christum crucifixissent*: The Iewes had sinned mortally, if they had not crucified Christ. *Disin. 12. item. in q. argine.*
- 60 Another sayth: *Petrus non fidem Christi, sed Christum salua fide negauit*: Peter denied not the faith of Christ, but his faith saued, he denied but onely Christ. *Copus. dialog. 1. pag. 51.* Is not here good popish diuinitie, that Christ may be denied, without deniall of the faith?
- 61 The Rhemists affirme, that Christ did penance by fasting, solitarines, and conuersing with beasts, Mark. 1. sect. 6. This is great blasphemie, for Christ was free from sinne, and therefore needed no repentance.



That Lazarus and Abraham were both in hell, and not in the kingdome of 62  
heaven before Christ. Rhemist. Luk 16. sect. 1. A blasphemie contrarie to scrip-  
ture, which saith, that the rich man onely was in hell, ver. 33. and not that Laza-  
rus was in hell.

They deny that Christ is *deus*, that is, God of himselfe, Rhemist. Iohn 10. 63  
sect. 3. Whereas the scripture speakeith plainly, that, as the father hath life in  
himselfe, so likewise hath he giuen to the sonne, to haue life in himselfe, Iohn. 5.  
16. what is it to haue life in himselfe, but to be God in himselfe?

The sufferings and passions of the Saintes, dedicated and sanctified in the 64  
blood of Christ, haue a forcible satisfaction for the Church and the particular  
members thereof: and are the accomplishment of the wantes of Christes passi-  
ons, Rhemist. Coloss. 1. sect. 4. An horrible blasphemie against the merite and  
satisfaction of Christes death, as though it were not sufficient in it selfe to satis-  
fie for all his members, but his wantes must be supplied by the satisfaction of o-  
thers, contrarie to the scripture, which saith: that Christ by himselfe hath pur-  
ged our sinnes, Heb. 1. 3. therefore not by any other, but sufficiently in his own  
person.

Bellarmine saith, *Non dubitantur multi esse fideles, qui nondum iustificati nec* 65  
*redempti sunt*: It is not to bee doubted, but that there are many faithfull men,  
which are not yet iustified or redeemed: *de Miss. lib. 2. cap. 22. resp. ad 4. obiect.*  
yea he saith most blasphemously: *Hominem cum vera fide damnari*: That a man  
hauing a true faith, may for all that bee condemned: *De baptis. lib. 1. cap. 14.*  
Great blasphemies contrarie to scripture, being iustified by faith (saith S. Paul)  
we are at peace with God, Rom. 5. 1. And we are saued by faith, Ephes. 2. 10. If  
then faith bringeth peace of conscience and saluation, how then is it possible  
that with this faith men not withstanding should be condemned?

That we are not formaliter, that is formalie iustified by the righteousness of 66  
Christ, Bellarm. lib. 1. de baptis. cap. 21. resp. ad argum. 4. yet Saint Paul saith, that  
Christ is our wisdom and righteousness, 1. Cor. 1. 30. his righteousness, is our  
righteousness, what is this else but the very forme, substance and matter of our  
righteousness?

And againe saith he, *sacrificium crucis non efficienter iustificat*: Christes sa- 67  
crifice vpon the crosse, doth not iustifie as an efficient cause, *de Miss. lib. 2. cap. 4.*  
Thus Christes death is neither formall nor efficient cause of our iustification  
with papistes. I pray you then what is it? But the Apostle, I am sure saith other-  
wise: That Christ hath reconciled vs in the bodie of his flesh: Col. 1. 21. 22. he  
then that reconcileth, ransometh or redeemeth vs, what is he else but an *agent*,  
*efficient*, and working cause of our redemption and reconciliation?

Bellarmino also saith: *Accedente dei gratia verò possumus aliquo modo ex pro-* 68  
*pria, & ad aequalitatem, ac per hoc iusti & ex conuictis satisfacere*: By the grace  
of God, we may make satisfaction truly in some sort, of our owne, and to a full  
equalitie, yea iustly and condignly, *de penitent. lib. 4. cap. 7.* A most horrible  
blasphemie, that man may satisfie God by his own proper workes, fully, accor-  
ding

dung to the exact rule of iustice, Iob saith contrary. That man cannot answer God one thing of a thousand, Iob. 9. 3. Neither is this blasphemie much qualified, by saying, that we may satisfie by grace: For these two, Gods grace, and our satisfactorie workes cannot stand together, as Saint Paul sheweth: If it bee of grace, it is no more of workes, for then grace were no more grace: but if it bee of workes, it is no more of grace, for then worke were no more worke, Rom. 11. 6. Our saluation then cannot bee of grace and workes together, for the one excludeth the other. And I pray you to what purpose died Christ, if men receive grace so fully to satisfie for themselves? If righteousness bee by the lawe (saith the Apostle) Christ dieth without cause, Galath. 2. 21. And even this righteousness of the Law was also of the grace and gift of God, for the Law is holy, iust and good, Rom. 7. 12. And every good gift is of God, Jam. 1. 17. Wherefore to say, that a man by working well even of the grace and the gift of God, is iustificed, is to make the death of Christ needelesse and in vaine. What greater blasphemie then, can be vttered by any heretikes in the world, then this?

- 69 Now in the last place commeth in wicked blasphemous frier Tецell, the Pope: pardon me: who made his proclamations openly in the Churches to the People in this sort. Although a man had laine with our Ladie the mother of Christ, and had begotten her with childe, yet were he able by the Popes power to pardon the fault. Sleidan. lib. 13.

Vnto these blasphemies afore rehearsed, wee may adioyne such like popish fluffe, out of their Ladie Psalter, which was compiled by no final person among them, but euen by that Seraphicall doctor of theirs Bonauenture a Cardinall of Rome, who liued Anno. 1170. and was Canonized for a Saint, by Pope Sixtus, the fourth, Anno. 1482. In this blasphemous Psalter, such psalmes as the Prophet Dauid endited to the honor of God, are applied by the foresaid Doctor to the praise of his Ladie. And therefore he in diuerse psalmes in steed of the name of the Lord, hath put in the name of our Ladie. Some fewe examples it shall not be amisse to see.

- 70 *Psalm 4. Benedicta sis domina in aeternum, & maiestas tua in seculum, glorificata eam omnes gentes:* Blessed be thou O Ladie for ever, and thy maiestie for ever and ever, glorifie her all nations of the earth.
- 71 *7 Domina mea in te speravi, de inimicis meis libera me domina:* O my Ladie in thee doe I put my trust, deliuer me from mine enemies O Ladie.
- 72 *11 Misericordia illius nostrorum auferat multitudinem peccatorum:* Her mercie take from vs, the multitude of our finnes:
- 73 *13 Vt quando domina obliuisceris me, & nō liberas me in die tribulationis:* How long dost thou forget me O Lady, & dost not deliuer me in the day of trouble?
- 74 *23 Ad te domina leuavi animam non praeualeans aduersum me laquei mortis, doctrix mea esto ad patriam:* To thee O Ladie, doe I lift vp my soule, let not the snares of death preuaile against mee, bee thou my guide vnto my heavenly countrie.
- 75 *26 Iudica me domina:* Iudge me O Ladie.

31 *In te domina speravi, non confundar in aeternum: in manus tuas domina commendavi spiritum meum.* In thee O Ladie doe I put my trust, let mee not bee confounded for euer: into thy hands (O Lady) I commend my spirit. 76

32 *Qui habitat in adiutorio matris dei, in protectione ipsius commorabitur.* 77  
Who so dwelleth in the helpe of the mother of God, shall dwell in the shadow of her protection.

110 *Dominus dixit domina nostra, Sede mater mea à dextris meis:* The Lord said to our Ladie, Sit here my mother on my right hand. 78

119 *Miserationibus tuis plena est terra:* The whole earth is full of thy mercies. 79

127 *Nisi domina edificauerit domum cordis nostri, non permanebit edificium eius:* Except our Ladie shall builde the house of our heart, the building thereof shall not continue. 80

*Exulta totum genus humanum, quia talem dedisti mediatricem Dominus Deus tuus:* Reioyce, O all mankind, because the Lord thy God hath giuen vnto thee such a mediatrix. 81

*O benedicta, in manibus tuis reposita est nostra salus:* O thou blessed, in thy hands is laid vp our saluation. 82

*In nomine tuo omne genua flectatur caelestium, &c.* In thy name let euerie knee bend, in heauen, in earth, and hell. 83

*Quemadmodum infans sine nutrice non potest vivere, ita nec sine domina nostra posset habere salutem:* Like as the infant cannot liue without a nurse, so neither canst thou haue saluation without our Ladie. 84

Many such like blasphemies are contained in that Idolatrous and blasphemous psalter: for what greater blasphemie can there bee, then to ascribe vnto a creature the titles, and honor due and proper vnto God onely? As that she is our mediatrix, taketh away our sinnes, edifieth our heartes, filleth all the earth with her mercies, sitteth at the right hand of God, that wee are to trust in her, that she is to be glorified, and all things to bowe the knee vnto her: How farre are they now from making a GOD of their Ladie? And thus they doe most presumptuously rob GOD of his honor, who will not giue his glorie to another.

Great store of such like blasphemies are enery where to bee found in popish treatises: my purpose is not to bring them all into the readers view, it were too long a peece of worke, and I thinke, needelesse: neither doe I in this booke promise or professe so much: but my intendment is onely in every place to giue the Christian Reader a taste, of the bitter and sowre fruites of poperie. By this blacke beadrill of blasphemies here rehearsed, it is no hard matter to gesse, of what spirit they are, from whome they proceede, and what manner of religion that is, which is fraught with such stuffe. *No man* (sayth Saint Paul) *speaking by the spirit* &c. *God calleth Iesus venerabile*, 1. Corinth. 12.3. If they therefore had the spirit of God, as they boast, they would not in such sorte as they doe, with such vile tearmes depraue the holy scriptures: nor so extenuate the

precious death of Christ, adding other helpes, and supplies therunto, nor so defile that onely propitiatorie sacrifice, which was once offered vpon the crosse, by soysting another in the place thereof, namely that abominable Idoll of the masse, which they most blasphemously affirme to be the proper act of Christes priesthood, yea more proper, then the offering vp of himselfe vpon the crosse. Doe not these grieuous blasphemies now, which they vtter, rebound vpon Christ, and tend to his dishonor? What then is this else, but to call Iesus execrable? Goe to then ye papists: I will say vnto you, as Augustine sometimes requited Iulian the Pelagian heretike: *Nunc ergo, ut tui stomachi foliis indigesta maledictorum cruditate rumpatur, in hunc enome, si audeas, calumniosae tuas vanitates, cont. Iulian. lib. 2.* Now therefore, least this filthy windebagge of thy stomacke should burst with the rawe & vndigested humor of such wicked speech, emptie now thy stomacke, and vomite thy deceitfull and peruerse vanities vpon him if thou dare. If yee will not cease thus to call vp and bewray your blasphemous thoughtes, know ye, that ye blaspheme not man, but yee haue opened your mouth against Iesus himselfe. And let this suffice for this part.

*Popish assertions flat contrarie to scripture.*



1. He Rhemistes reprove Caluine, for affirming, Christian mens children to bee holy from their mothers wombe. Annot. Rom. 5. sect. 8. Whereas notwithstanding the Apostle himselfe calleth them holy, 1. Corinth. 7. vers. 14. Not, that they are not guiltie of originall sin, but because they are comprised in Gods couenant, and haue right to bee baptized.
2. Nothing done by concupiscence without the consent of will, can make a man guiltie before God, neither can the motions of the flesh in a iust man any whit defile the operations of the spirite, but make them often more meritorious, Rhemist. Rom. 7. sect. 9. flat opposite to S Paul. I doe not the good thing, which I would, but the euill, which I would not, that doe I, Rom. 7. vers. 9. And in the 17. verse. Now then, it is no more I that doe it, but sinne that dwelleth in me. Here Saint Paul calleth the motions or desire of the flesh, yea without consent of his will, euill, and giueth it the name of sinne. How then doth not that, which is euill and sinfull, make vs guiltie before God, and defile the operations of the spirite?
3. Christians in their liues must seekethe streight way, but in religion the ancient common way, Rhemist. Luk. 13. 3. A corrupt glosse contrarie to scripture, for it is the streight way that leadeth to life, whether in life or religion the broad common way leadeth to destruction, Matth. 7. 13.
4. That Iohns baptisme had not any spirituall grace, Rhemist. Iohn. 3. sect. 2. But the scripture testifieth that it had remission of sinnes ioyned vnto it, Matth. 3. 4. which is a spirituall grace.

That

That S. Paul was to be consecrated, ordered, and admitted by men, Rhemist. Act 13. sect. 4. S. Paul winneffe of himselfe the contrarie, Paul an Apostle, not of men, neither by men, but (immediately) by Iesus Christ, Galath. 1. 1. and verse 16. he saith, he did not immediately (being now called & appoynted of Christ) communicate with flesh and blood.

Faith, which iustifieth, is not the efficient, or instrumentall cause of saluation, 6 Rhemist. Galath. 6. sect. 4. But the contrarie is proued out of scripture, 2. Corin. 5. 7. *Wee walke by faith, and not by sight.* As the eye then is the instrument, whereby we behold things present, so is faith the organon or instrument of the soule, whereby we apprehend things absent and inuisible. That also is an euident place to this purpose, Ephes. 2. 10. *By grace are ye saued, through faith, and that not of your selves, for it is the gift of God: and not of works.* What else can bee the meaning of this place, but that wee are saued by grace, apprehended by faith? So that grace is the efficient cause, faith the instrumentall: And least that any man should saye, that faith saueth vs, as other vertues wrought in vs by grace, not by an apprehension of grace, but as a meritorious cause, as the Rhemist affirmes: the Apostle addeth, that faith is the gift of God, and therefore meritieth not: and he excludeth works, euen works of grace, ordained for vs to walke in, from being any cause of Iustification before God. And so faith also is excluded as it is an act or worke of the vnderstanding onely, and hath place only in the matter of saluation in respect of the apprehensive facultie and power thereof.

Whereas the Apostle saith, the gift of God is eternall life, Rom. 6. 23. The 7 Rhemists take vpon them to correct the Apostles wordes saying, thus: *The sequels of speech required, that as hee said, Death or damnation is the stipend of sinne, so life euermlasting is the stipend of iustice, and so it is.* Rhemist. Rom. 6. sect. 8. What can be more contrarie to the Apostle then this? Life euermlasting, saith he, is the gift of God: Nay, say they, it is as properlie the stipend of righteousness, as damnation is the stipend of sinne: but the Apostles declaration from that sequels sheweth the contrarie.

Christes paines were of no account of their owne nature compared with his 8 glory, Rhemist. Rom. 8. sect. 5. A monstrous blasphemie, and contrarie to scripture, for if there were no comparison betweene Christes sufferings and the glorie, which hee hath purchased for vs by them, then his sufferings were no satisfaction to Gods Iustice: Wherefore his passion being the passion of the sonne of God, was both a full satisfaction and a worthie desert of that glorie, which he hath obtained for vs: *Thou art worthie to take the book, and to open the scales thereof, because thou wast killed,* Reuelat. 5. sect. 9. Christ therefore in respect of his passion did fully deserue all that glorie, which hee hath obayned for vs: but there is no desert, where there is not a proportion betweene the labour and the reward: yet wee affirme not, that Christ merited for himselfe, for his owne glorification was due vnto him, before the world was. Iohn 17. 5.

- 9 That our afflictions are meritorious of heauen, Rom. 8. 18. Saint Paul saith cleane contrarie, that the afflictions of this time, are not worthe of the glorie which shall be reuealed, *ibid.*
- 10 They deny, that the Iewes did receiue the truth or substance of Christ in their sacraments, as we doe in ours, or that they and we doe eate and drinke of the selfesame meate and drinke, Rhemist. 1. Corinth. 10. sect. 2. and yet the Apostle saith plainly, *That they did all eate the same spirituall meate, and all drinke the same spirituall drinke, for they dranke of the spirituall rocke which followed them, and the rocke was Christ, ibid.* Doth not the Apostle now saye here, that they did drinke the same spirituall drinke with vs? for Christ was their spirituall drinke, and so is he ours.
- 11 That where the Apostle sayth: *This is not to eate the Lords supper*, 1. Corinthians 11. 20. Hee meaneth not the Sacrament, which Christ instituted at supper, but the feastes of loue which were vsed in the primitiue Church: Rhemist. *ibid.*

And yet it is most manifest by the circumstance of the place, that Saint Paul reprooueth them for the abuses in the Lords supper, and therefore putteth them in minde of the institution of Christ, verse 23. which had been a matter impertinent, if he in so saying (the Lords supper) had not meant the Sacrament.

- 12 That the force and efficacie of common prayer dependeth not upon the peoples vnderstanding, hearing or knowledge: and that the infant, idiote, and vnlearned man taketh no lesse fruite of diuine office, than any other, Rhemist. 14. sect. 10. And therefore it is not repugnant to Saint Paule to praye in the latine (*that is an vnknowne*) tongue, *ibidem* sect. 15. Yet in trueth, Saint Paule flatly condemneth the vsing of an vnknowne tongue, in publike prayers, and thankesgiuing: *Hee, that occupieth the roome of the vnlearned, cannot saye Amen, at thy giuing of thanks, seeing hee knoweth not what thou saiest, for thou verilie giueth thanks well, but the other is not edified: And it followeth verse 19. I had rather in the Church speake five wordes with mine vnderstanding, than I might instruct others, then ten thousand wordes in a strange tongue.* What could haue beene spoken more plainly against the vse of an vnknowne and vnedifying tongue in the Church?
- 13 That man hath proper freedome and motion in his thoughts, and dooings, and all is not to be referred vnto God, 1. Corinth. 3. sect. 2 Rhemist. That man was neuer without free will, but it is made onely more free by grace, Rhemist. John 8. sect. 2. That the Gentiles doe belceue by their free will, Acts 13. 2. All this is flat opposite to scripture, Which saith, we are not able to thinke a good thought of our selues, 2. Corinth. 3. 5. And that God worketh in vs both the will and the deed: Philipp. 2. 13.
- 14 That wee are not formally made iust by the righteousness of Christ imputed vnto vs, but by a iustice inherent and resiant in vs, *Council Trident. sess 6. can. 10. Rhemist. Rom. 2. sect. 4.* yea they condemne it as hereticall to saye, that a  
man



man hath no iustice of his own (to be iustified by) but the iustice only of Christ. Rhemist. Philip. 3. sect. 7. And yet S. Paul saith thus in plaine termes, *That I might be found in him, not hauing mine owne righteousness, which is of the lawe, but that, which is through the faith of Christ, even the righteousness, which is of God through faith,* Philip. 3. 9. Here the Apostle refuseth his owne inherent righteousness, and cleaueth onely to the imputatiue iustice of Christ, to be iustified by: though we denie not an inherent righteousness in the faithfull, but imperfect, not a meanes of their iustification before God, but the fruites thereof: and is no other, but that which we call Sanctification.

The doe set vp Idols or images to be adored, and attribute vnto them religious worship, contrarie to the scripture: *Children keepe your selues from Idols,* 1. Iohn 5. 4. They doe vsually answer, that the Apostle speaketh of heathenish Idols, not of theirs, which are images, not idols. Answ. The scripture indifferently vseth both the greeke word *εἰδωλον*, which is translated *simulacrum*, an Idoll, and the other word *εἰκων*. *Imago*, an Image, Rom. 1. 23. So that both idoll and Images, are by the Scripture condemned.

The Apostle saith, that Christ hath appeared but once to put away sinne by the sacrifice of himselfe, Hebr. 9. 26 and that hee hath but offered one sacrifice for sinnes, 10. 12 Yet they doubt not to say, that Christ is dayly offered in sacrifice, in their Masse: contrarie to the scripture, which saith, He neede not to offer himselfe often. Heb. 9. 25.

That all sinnes whatsoever may be remitted by penance, euen apostasie, and willfull forsaking of the trueth, Rhemist. Hebrew. 10. sect. 11. And yet our Saviour Christ saith, that blasphemie against the holy Ghost shall neuer bee forgiven. Mat. 12. 32.

Saint Iohn saith, *Hereby shall yee knowe the spirite of God: euery spirite, that confesseth that Iesus Christ is come in the flesh, is of God:* 1. Iohn 4. 2. Here the Apostle giueth a generall note for all times, to discerne false doctrine by: But the Rhemistes contrariwise affirme: *That this marks will not serue for all times, nor in case of other false doctrines, but that it was then a necessarie note,* Rhemist. *in hunc locum.*

That it is possible to keepe the law and commandments of God in this life, 19 Rhemist, Rom. 8. 1. sect. 4. But our Saviour teacheth vs to say, we are vnprofitable seruants, when we haue done all that is commaunded vs, Luke 17. 10.

They minister the Sacrament onely in one kinde to the people, wherein 20 their practise impugneth the institution of Christ, who gaue both bread and wine at his last supper: And Saint Paule also rehearsing the institution, sayth, 1. Corinth. 11. 25. *After the same manner also he took the cuppe:* Where it is to be noted, that Saint Paule writeth to the whole Church of the Corinthians, both the pastors and the people, prescribing an vniforme order for them all in receiving the Lords supper.

That there remaineth in the Children of GOD an awe and feare of GOD, 21 and his iudgements, with mistrust and feare of hell and damnation, Rhemist.

1. John 4. sect. 6. But the Apostle saith. There is no feare in loue, but perfect loue thrusteth out feare, and maketh vs to haue confidence in the daye of iudgement, 1. John 4. ver. 17. 18. Where loue is then, there remaineth no heillish feare; where confidence is, there can be no mistrust, but such a feare as is ioyned with loue and hope.

22 That it is not vnlawfull by Moses lawe, for the Vncle or Auntes husband to marrie his niece, *Bellarmin. de matrim. cap. 27*. Yet it is by name prohibited that the Nephew should marrie his Aunt, the sister of his father or of his mother; *Leuit. 18. 1. 2. 13*. The like reason is of both.

23 The Scripture saith, that Christ is the rocke, 1. Corinth. 10. 4. and that there can be no other foundation of the Church but Iesus Christ, 1. Corinth. 3. 11. yet they saye, that Peter is the rocke, and that Christ founded and built his Church vpon Peter, *Rhemist. Matth. 16 sect. 8*.

24 The Scripture sayeth, that of the daye and houre of Christes comming to iudgement; no man knoweth, neither the Angels of heauen, nor the Sonne of man, as hee is man, *Mark. 13. 32*. But the Papists are bolde to assigne the very day of his comming, just 45. dayes after the death of their Antichrist, who shall raigne, as they imagine, three yeares and a halfe before the comming of Christ, *Bellarmin. de Rom. pontific lib. 3. cap. 9*. And thus blasphemouslie they take vpon them to knowe more then either the Angels knowe, or Christ himselfe as hee is man.

25 The Scripture saith, when we haue done all that is commanded vs, wee haue done but that which was our dutie to doe, *Luke 17. 10*. Yet Bellarmine cleane contrarie, and that most blasphemouslie affirmeth: *Possumus facere plusquam debemus, si consideremus legem nobis à deo impositam, & proinde possumus facere plus, quam reuera facere teneamur*, lib. 2. de *Monachis cap. 13*. Wee may, or are able to doe more then we ought, if we consider the lawe imposed vpon vs from God, and therefore we may doe more then indeed we are bound to doe: A great blasphemie ioyned with a notorious vntruth.

26 They denie that the sacraments are seales of the promises of God, *Bellarmin. de sacram. lib. 1. cap. 17*. And yet Saint Paul doubteth not to call circumcision, which was a sacrament of the lawe, the Seale of the righteousness of sayth: *Rom. 4. 11*.

27 Whereas Christ in the institution of the sacrament, said, after the giuing of the bread, onely, *Take ye, eate ye*, but after he had giuen the cup, he said, *Drinke ye all of this*, *Math. 26. 26. 27*. They nothing doubt to affirme, but that Christ said as well, after the deliuering of the bread, *Eate ye all of this*: which they haue (say they) by Apostolike tradition: as hee saide, after the cup deliuered, *Drinke ye all of this*. And contrariewise they also affirme, that Christ said onely once, *Hoc facite*, doe this, and that was after hee had giuen the bread: whereas Saint Paul notwithstanding rehearsing the institution of Christ, doth twise repeat these wordes, *Hoc facite*, both after the bread, and after the cup, as hauing been twise vsed of Christ in the institution, 1. Corinth. 11. 24. 25. *Bellarmin. de sacram.*

*sacram. Eucharist. lib. 4. cap. 25.* And thus they will make Christ to speake that, which the scripture saith not he spake, onely following blind tradition: and they will denie Christ to haue vttered that which the Apostle notwithstanding witnesseth, was spoken by him.

That all Christians are not priestes alike before God, but some more properly 28 priestes then other: Rhemist. Apocal. 1. sect. 4. Whereas the scripture speaketh indifferently of all the faithfull: *He hath made vs Kings and priestes to God his Father*, Apocal. 1. 6. For although there be a difference of orders amongst men, some are teachers, some to be taught, some pastors, some sheepe: yet this word *inquit* sacrificers or priestes is indifferently giuen to all Christians, and in this sense, none before God are more properlie priestes, then others, but al alike, and Christ Iesus an high priest for vs all.

In the Idolatrous sacrifice of the Masse, they affirme and practise many things 29: contrarie to scripture, 1. The scripture maketh this notable difference between the priestes of the lawe, and of the Gospell, that among them there were many, because they were forbidden by death to endure: but Christ, because he dyeth not, but liueth euer, hath an vnchangeable priethood, Heb. 7. 23, 24. Yet the papists affirme that all their massing priestes are of Melchisedeckes order: and so contrary to the scriptures, they bring in a multitude of priestes into the Gospell, as there was in the lawe.

2. The scripture saith, *Where the remission of these things is, there is no more* 30 *offering for sinne*: Heb. 10. 18. But they teach, that their Masse is a sacrifice propitiatorie both for the quicke and the dead: as though remission of sinnes were not already obtained by the oblation of Christ.

3. Also the scripture saith, *Without shedding of blood is no remission*, Heb. 9. 22. how then can their sacrifice giue remission of sins, as they affirme, where there is no effusion or shedding of blood? for they call it the vnbloody sacrifice, *Bellarmin. de miss. lib. 1. cap. 25.*

Their doctrine and superstitious vse of priuate masses, where the priest recei- 32 ueth alone, the people onely gazing and looking vpon him, neither eating, nor drinking; is altogether repugnant to the vse and doctrine of the Apostles: as Saint Paul witnesseth: *We that are many are one bread, and one bodie, in as much as we are all partakers of one bread*, 1. Corinth. 11. 17. There ought to be therefore many at the communion, which are made partakers of one bread.

They affirme that it is a necessarie thing to receiue the communion fasting: 33 *Bellarmin. de miss. lib. 2. cap. 14.* But the Apostle seeth no such necessitie in it, giuing libertie vnto those, that cannot endure to fast, to eate at home before, 1. Cor. 11. 34. Yet abstinence for them that are able, is conuenient.

That it is lawfull for the parties married to be dismissed each from other, for 34 diuerse causes beside fornication, as for heresie, for auoyding of offence, for the vow of continencie, *Bellarmin. de matrim. lib. 1. cap. 14.* yet our Sauour Christes words are plaine to the contrarie, *Whosoever doth put away his wife, except it be for fornication, causeth her to commit adulterie*, Matthe. 5. 32.

That

- 35 That the coupling in marriage, of a faithfull partie with an infidell, is not onely, *illicitum*, but *irritum*, is not onely vnlawfull to bee made, but being made is voyde, *Bellarmin. de matrim. lib. 1. cap. 23.* Saint Paul teacheth the contrarie, *The Woman, that hath to her husband an infidell, if he consent to dwell with her, let her not put him away, 1. Corinth. 7. 13.* The marriage therefore of such is not in respect of the vnbeleeuers infidelitie, if there bee no other cause, actually voyde. Though we graunt and acknowledge also with S. Paul, that it is not lawfull for the faithfull to match in marriage with an infidell, *2. Cor. 6. 14.*
- 36 That it is not against the law of nature, for a man to marry his brothers wife, neither that it is simplie prohibited in the law of Moses, but that in some cases it may be dispensed withall, *Cactan. & Bellarm. Bellarm. de matrim. lib. 1. cap. 27.* But Iohn Baptist the best expounder of the lawe, openly reprobued Herod, saying, *It is not lawfull for thee to haue thy brothers wife, Matth. 14. Mark. 6.* It is a generall reproofe, without any exception or limitation at all.
- 37 That wee are not iustified onely by faith: yea they say that workes are more principall then faith in the matter of iustification, Rhemist. *Iam. 2. sect. 7.* Flat contrarie to the doctrine of the Apostle: *Therefore we hold that a man is iustified by faith, without the workes of the law. Rom. 3. 28.* Workes are so far from being more principall then faith, that they haue not to doe at all, in the matter of iustification, before God.
- 38 That some sinnes are veniall and pardonable of their owne nature, and not worthie of damnation, Rhemist. *Rom. 1. sect. 11.* Whereas the Apostle sayth, *That the stipend of sinne is death,* speaking generally of all sinne, *Rom. 6. 23.* yet both great and small sinnes are not onely pardonable, but indeede clearelye remitted and pardoned by grace in Christ vnto the faithfull and beleeuers which repent, and studie to amend.
- 39 The lawe by Christ, say they, is *Ministratio vite effecta*, is made the ministration of life, *And. ad lib. 5.* And they call it *verbum fidei*, the word of faith. *Trident. Concil. sess. 6. cap. 7.* But Saint Paule calleth it a *killling letter and ministrerie of condemnation, 2. Corinth. 3. 6. 9.* And that it serueth but as a schoolemaster to bring vs to Christ, *Galath. 3. 24.* And he saith flatly, that the law is not of faith, *Galath. 3. 12.* How then dare they call it the worde of faith? vnlesse they list to play with an æquiuocation of the worde contrarie to the Apostles meaning.
- 40 But it were too long to rehearse all their opinions, which they maintayne contrarie to scripture: such in a manner are all which they houlde, wherein they dissent from vs. Let these therefore suffice, for example sake, which wee haue seene, and for the rest wee will take their owne confession: who doe not denie, but that they hold diuerse opinions, which are not grounded nor gathered out of scripture, as Gabriel Biel confesseth of transubstantiation: *Non inuenitur in canone biblia expressum:* It is not found expressed in the canon of the Bible, *In canon. lect. 40.* Likewise, *Siluester Prierias, Indulgentia auctoritate scripturæ non innouetur nobis:* Pardons or indulgences are not knowne vnto vs by authoritie of scripture, *lib. cont. Luth.*

Bellarmino also graunteth, that single life is not imposed vpon ministers by the word of God, there being no precept, neither in the olde or new testament that forbiddeth ministers to marrie: *De clericis. lib. cap. 12.* Again in another case he confesseth, that *Matrimonium inter fidelem & infidelem, non est iure diuino irritum*: That marriage betweene a beleuer and an infidell is not voyde or frustrate by the lawe of God: and yet the papists generally holde the contrarie, *De matrimon. lib. 1. cap. 23.* And many other such like opinions they haue, which in their iudgement are not found in scripture, but as we thinke, and are able to proue, are contrarie to scripture: in so much, that it is a common saying of their schoole-diuiues: *Thus would I say, and thus would I holde being in schooles: but yet, (be it spoken here amongst our elues) It cannot bee so proued by the holy scriptures: Ex Paralipom. Abbat. Vrspergens.* Bellarmine also concerning the adoration of Images, saith, that in a sermon before the people it is not safe to affirme, that images are to bee adored, *Cultu latreia*, with religious worship: *de sanctor. imaginib. lib. 2. cap. 22.* and yet hee graunteth that concerning the matter it selfe, it may be admitted, that images after a sorte, and improprie may haue that kinde of worship, *cap. 23.* Is not this now an holy religion, that in corners and secretly whispereth one thing as in the eare, and publike mainteineth and teacheth another?

I conclude then this place with that saying of Bernard, as he saide of certaine superstitious orders of Monkes: *An regula non concordat euangelio, vel apostolo? alioqui regula iam non est regula, quia non recta*: Doth not your rule agree with the Gospell, or the Apostle? then is it no rule because it is not right. *Apol. Bernard.* so may I saye of this popish religion, if it agree not to the Gospell: *Non est religio, quia non recta*, It is no religion, because it is not right. But if they shall say vnto vs, that their profission is agreeable to the worde of God, not that, which we haue written, but to the vnwritten word, which are their traditions: I will shape them an answer againe out of Bernards wordes: *Qui vos audis (inquit Christus) me audis, ac si diceret, Iudicium meum inter obediētes, & contemneres, non de mea secreta traditione, sed de vestra publica predicatione pende bis*: He that heareth you, (saith Christ) heareth me, as if he should haue said: I will iudge betweene obediēt hearers, and contemners, not by my secret tradiiion, but by your publike preaching *Epist. 77* How is it then, that our aduersaries doe flie from the writings and preachings of the Apostles, to secret and vncertaine traditions, which (they imagine) were giuen by Christ? And here shall bee an ende also of this part.

Heresies

## Heresies maintained and defended by Papists.



Vr purpose is here, as in the rest, to cleere & discharge both our selues and our cause, of and from those foule and false accusations of heresie, which our aduersaries do blaspheme vs withall. The Rhemists most wickedly match Calvinistes and Anabaptists together, 1. Tim. 1. sect. 4. they maliciouslie call the sectes of protestants the idolatrie of this time, Rom. 1. sect. 10. Whereas it is well known to all the world, that we worship no images or Idols, as they doe, yea most wretchedly they say, we passe all heretikes that euer were, Hebr. 13. sect. 3. Bellarmine obiecteth 20. seuerall heresies against vs, Lib. 4. de notis eccles. cap. 9.

We will then this doe: first examine those poyntes particularlie, which they obiect for heresie: and this being done, we will afterward requite them with as many hereticall opinions, as they haue inuented against vs, but more iustly, and with a great deale more truth.

The first heresie, which the Iesuite obiecteth against vs, is of the Simonians, and heretikes called Eunomiani. The Simonians held opinion, that they were saued only by the grace of Simon their sectmaster, whom they made their Christ and sauour. The Eunomiani taught that no sinnes could hurt them if they had faith: Such also, saith hee, are the heretikes of this time, that would bee iustified onely by faith. Wee answer, who seeth not with what impudencie, these things are obiected against vs? The Simonians said, they were saued by the grace of Simon: we by the grace of Christ: is it all one with papists to be saued by Simons grace, and by the grace of Christ? their heresie therefore was condemned, not because they ascribed all to grace, but in that blasphemouslie they set vp Simon to bee their sauour. The Eunomians were such enemies to good workes, as Augustine testifieth, that they affirmed: *Quod nihil homini obisset quorumlibet perpetratio peccatorum*: That the committing of the most heynous sinnes could not hurt a man, Heres. 54. But GOD bee thanked, wee are not enemies to good workes: for we hold them to bee necessarie, and without them it is impossible to be saued: for a liuely faith cannot be voyde of good workes: yet by them we are not iustified before God, neither in part, nor in whole. And if therefore they condemne vs as heretikes, because we affirme iustification by faith onely, let Augustine also goe in the number of heretikes: *Nostra fides (inquis) iustus ab iniustus non operum, sed ipsa fidei lege discernit. cont. 2. epist. Pelagian. lib. 3. cap. 6.* The righteous are discerned from the vnrighteous by the lawe of faith, not of workes. *Abraham non merito sui, tanquam ex operibus, sed Dei gratia fide iustificatus est*: Abraham was not iustified by any merite of his own, as by his workes, but by the grace of God through faith, lib. 2. exposition. in Roman. cap. 20. 21.

Florinus the heretike affirmed, that God was the author of sinne: this heresie

Bellarmino



Bellarmino chargeth Caluine withall, because hee writeth thus, that they which contemne the word of God, *Their owne wickednes is the cause abbreof: Sed in hanc prauitatem a Deo addicti sunt:* But they are adjudged, or addicted vnto this wickednes by the appoyntment of God. Answer, First, Augustine reponeth not this to haue bene the heresie of Florinus, but another, that hee should holde: *Deum malas naturas creasse:* That God had created things euill by nature: *Heret. 66.* 2. We affirme alio with Caluin, that men fall into sinne not by Gods bare sufferance or permission onely, but by the iust decree and iudgement of God: and so the scripture saith, that God hardened Pharaoh his heart: *Deus indurauit cor Pharaonis per iustum iudicium, & ipse Pharaon per liberum arbitrium:* God hardened Pharaohs heart by his iust iudgement, and Pharaoh hardened it himselfe by his owne free will vnto euill, *de grat. & liber. arbit. cap. 23.* And in another place treating of those wordes of Dauid concerning Shemei, the Lord hath bid him curse Dauid, *2 Sam. 16. 10.* He writeth thus: *Non inbecillitas dixit, vbi obediunt laudare eum, sed quod eius voluntatem proprio suo vitio malem, in hoc peccatum iudicio suo iusto & occulto inclinauit:* Not that God commaunded him to curse, for then his obedience were to be commended, but because God by his secret and iust iudgement, did lead his inclined will (being euill of it selfe) vnto this sinne: If Caluine now be counted an heretike for so saying, let the scripture be blamed, that teacheth him so to speake, and let Augustine also take part with him.

Thirdly he objecteth the heresie, which is ascribed to Origen, that Adam vnto the lasterly lost the image of God by his fall, according to the which hee was created. So Caluine affirmeth (saith he:) *Per peccatum hominis obliteratum esse celestem imaginem:* That by the sinne of man, the heavenly image was blotted out. Ans. 1. Caluine saith not, that the image of God was altogether lost and perished in man, but that it was corrupted, ouerly and depraued: as S. Paule saith, *Be renewed in the spirit of your mindes,* Ephel. 4. 23. shewing that the very purest part of our nature was corrupted. 2. Augustine goeth further then Caluine: *Natura tota fuit per liberum arbitrium corrupta:* Nature was wholly corrupted by mans free will, *traict. in Iohan. 27.* *Homo non peccauit in parte aliqua sed tota, quia conditus est, natura deliquit:* Man offended not in any one part, but in his whole nature wherein he was created he sinned: *Libero ergo libero arbitrio corruptus homo vitiosus est:* Free will being therefore corrupted man wholly, or in euery part became corrupt, *Hypoth. lib. sen. artic. 3.*

Fourthly, Bellarmine objecteth the heresie of the Pepuzians, who doe permit women to bee priestes: So Luther teacheth (saith he) that a woman or a boye may as well be oloue in the sacrament of penance as a Bishop or a priest. And now in England saith hee, a certaine woman is the Caluinistes chiefe Bishop: speaking thus in contempt of our gracions Soueraigne.

Ans. 1. Luther is belied by the leuitie, he saith onely, that where a priest cannot bee had, there a Christian man or woman may stand in as good stead; but hee maketh no mention of boyes, Fox pag. 1281. artic. 13. condemned by Leo the

the tenth. By this we may see what small credit is to be given vnto the Iesuite, in citing and quoting the opinions or sayings of protestants. 2. We acknowledge no sacrament of penance, and therefore whatsoever Luther thought of that sacrament, it is no matter to vs. But the other is a foule lie, and a monstrous slander vttered of our Prince: for her Maiesty doth not take vpon her any part of the pastorall office of Bishops or other ministers: Shee neither handleth the word nor sacraments, nor exerciseth ecclesiasticall discipline, nor ordaineth ministers, neither doth any thing else properlie incident to the office of ecclesiasticall persons. The Church of England doth giue vnto her that lawfull power, that Christian princes alwaies had: as to ordaine and constitute ecclesiasticall lawes, to see that ecclesiasticall persons doe faithfully execute their office and charge, and to provide for the encrease and establishment of true religion.

3. They might here haue remembered themselves, how that sometime in deepe, a woman was their chiefe Bishop, Dame Ioan by name, that late 2. yeares in the Popes chayre at Rome, though for shame, and yet without shame they denie so manifest and plaine a storie. 4. yea they themselves are the heretikes, that allow women to execute the office of Ministers: for in a case of necessitie, as they call it, they hold it lawfull for lay men, and women, yea heretikes and infidels to baptize, and consequently in Baptisme to giue remission of sinnes: wherein they goe farther then euer Luther did, who alloweth Christians onely and faithfull men or women to supplie the want and absence of the priest or minister, not heretikes or infidels: the Iesuite therefore might here haue plucked himselfe by the nose, who so affirmeth, and not haue twitted, or cast another in the teeth with that heresie, which he himselfe maintaineth: *De harm. de baptis. lib. 1. cap. 7.*

5. In the fift place he objecteth the heresie of Proclus, who affirmed, that concupiscence verily was sinne; and that sinne did raigne in those that were borne anew.

Ans. First that sinne raigbeth in the faithfull that are regenerate, wee vtterly denie, being so taught by S. Paul, Rom. 6. 12. Secondly, that sinne notwithstanding remaineth in the regenerate, and that the concupiscence or lust of the flesh euen in them is sinne, we learne out of the same Apostle, who doubteth not to call Lust sinne: *I knew not sinne, but by the law*: and presently he sheweth, what sinne hee speaketh of, *I had not knowen lust, except the law had said, thou shalt not lust*, Rom. 7. 7. Likewise vers. 14. 17. 20. of the same chapter, hee giueth it the name of sinne. So Augustine calleth concupiscence, *Per peccatum accedens malum*, an euill brought in by sinne: *Hypognost. artic. 4.* And againe, *Aduersus libidinem scilicet est, malum est*: this is a signe that concupiscence is euill, because we strive against it, *cont. Iul. in lib. 3. chap. 27.* To affirme then, that concupiscence is sinne, and properly euill of it selfe, is by Saint Pauls rule no heresie.

6. In the next place, hee compareth vs to the Nouatians, who denied that the Church had any power to reconcile men vnto GOD but onely by baptism: Such are we, he saith, because we take away the Sacrament of penance.

Ans.

Ans. First the Nouations denyed recouerie or forgiuennesse of finnes, to those that fell after baptisme: But we affirme no such thing, holding no sinne to be irremissible, but blasphemie against the spirite, according to the scripture: and that it is neuer too late for men, while they liue here vpon earth, to repent them of their sinne, and returne vnto God: all this we graunt, and yet acknowledge no sacrament of penance.

Secondly, if wee are therefore heretikes because we refuse the popish sacraments of confirmation and penance; receiuing onely two; the sacraments of Baptisme and the Lodes supper: let Augustine beare vs companie, who acknowledgeth no more, *Dormiens Adam fuit Eua de latere, sic de Christi latere effluunt aqua & sanguis, sacramenta, quibus firmatur ecclesia.* While Adam slept Eua was made out of his side, so out of Christs side issued water and blood, the sacraments, whereby the Church is established.

In the seventh place, Bellarmine obiekteth the heresie of the Sabellianes, 7 which affirme one person onely to be in God, and not three: of this opinion was Michael Seruetus, saith hee. Ans. True it is, that this impious wretch Seruetus for this, and such like heresies, was worthily put to death at Geneva. Is it not then great impudencie, for the Iesuite to vpbrayde vs with those heresies, which he himselfe knoweth, are condemned by vs, and iudged worthe of death? So diuerse amongst them, haue been described of heresie, yea diuerse of their pope-holy fathers: Marcellinus sacrificed to Idols, Liberius subscribed to the Arians: Honorius the second was a Monothelite: Siluester the second, a Magician and Necromancer: Iohannes the two and twentieth affirmed, that the soules of the dead see not God before the resurrection. These and diuerse heresies haue been found, even in the Popes chayre: Would they now thinke themselves well dealt withall, if we should charge their whole Church, with these heresies, that haue been maintained by some amongst them? yet this hard measure they offer vs, in blaming our whole Church for Seruetus heresie and such others.

Eightly, the Iesuite chargeth vs, with the damnable heresies of the Manichees. First, they did not ascribe the beginning or cause of sinne vnto free will, but vnto the prince or God of darkenes: But wee, saith the soule mouthed Iesuite, are worse then the Manichees, for we make GOD the author of sinne. Ans. Here this malicious man doth shamefully belie vs: for which of vs euer said that GOD is the author of sinne? Or who euer denied, that mans free will was the cause of sinne? A free will we confesse in man to doe euill, without constraint or enforcing, but not free at all, to make choyce of good, as Augustine confesseth: *Libetum arbitrium non est idoneum, quia ad Deum pertinent sine Dei aut inchoare aut peragere, cont. Pelag. Hypognost. articuli. 3.* Mans free will is not fit in diuine matters to begin or finish any thing without God. Secondly, saith the Iesuite, the Manichees did accuse the fathers and patriarches of the olde Testament: so saith he, doth Caluine and the rest. Ans. The Manichees did not only condemne the patriarches, but reiected also the olde testament: But we both receiue the law & the prophet, as the oracles of God: neither do we condemne those

those holy persons, as wicked men, though we excuse not all their infirmities: but say with Augustine: *Sic itaque regis David legimus peccata, sed legimus uiam recti facta*, *cont. Faust. lib. 22. cap. 26*. As we read of Davids finnes, so we also reade of his well dooing: and againe, *Nos scripturas sanctas, non hominum peccata defendimus*: Wee maintaine and defend the holy scriptures, and not the finnes of men, *cont. Faust. lib. 22. cap. 45*. We answer them further, as Augustine doth the Manichees: Be it, saith hee, that the patriarkes and prophets were such xuiii men as the Manichees flaunder them to bee: *Eiam sic non dica electus eorum, sed ipso etiam deo illorum demonstrarentur meliores*: Yet in that case being, we can easily shew, that they are much better, not onely then their chiefe doctours and ringleaders, whom they call elect, but then their God, whom they imagine to bee polluted and defiled, with mixing himselfe with the kingdome of darkenes, &c. *Ibid. cap. 9. 8*. So wee saye to our aduersaries: that if wee should yeelde, that the patriarkes had greater infirmities, then in deede they had, yet confessing that their soules after death were presently receiued vp to heauen, we should more honor them, then the papists, who, howsoeuer they magnifie their holy and vertuous liues, yet allow them no place in heauen till the comming of Christ, but thrust them downe into a place of darkenes, which they affirme to be a part and member of hell. Wherein they do offer the vilest disgrace, to those holy men, that can be.

- 9 Ninthly, Bellarmine accuseth vs of Donatisme: The Donatists denied, that the Church consisteth of good and bad, and so (saith he) doe we. Answ. We confesse that the visible Church vpon earth hath not onely good, but bad therein: and therefore is compared to a house, wherein are vessels of all sorts: to a barne floore, which hath both chaffe and corne to a net, that containeth both good and bad fish. But the holy inuisible Catholike Church consisteth onely of the elect, and such as shall be saued, for which Church Christ gaue himselfe, to sanctifie it, and make it vnto himselfe a glorious Church, *That it should be holy and without blame*, as Saint Paul saith: *Ephes 5. 25. 27*. And Augustine being taught by the Apostle saith: *Illa Columba, uirga, pudica, casta, sine macula & ruga, non intelligitur nisi in bonis, iustis, sanctis*: That Doue, which is but one, chaste, vndefiled, vnspotted, without wrinkle, is not vnderstood but of the good, righteous, holy, *De baptismo lib. 6. cap. 3*. Bernard also saith: *Sponsa est ecclesia & fidelium congregatio iustorum*: The spouse is the Church of the elect, and the congregation of the iust. *Cantic. 6. 8*. Yet neither Augustine, nor Bernard were for so saying counted Donatistes.

- 10 10 Bellarmine layeth Arrianisme to our charge, because they in no wise receiued vnwritten traditions. Answ. If this be a point of Arrianisme, the Augustine was an Arrian, who writeth thus of a certaine booke that created of S. Thomas: *Qui scriptura liter non credere, non est enim in catholicis canonibus*: Which booke, it is lawfull for vs not to beleue, because it is not in the catholike Canon of the scripture. Therefore wee are not bound to beleue more, then is contained in scripture, and so consequently no vnwritten, and vncertaine traditions.

90 Our kind countreimen of Rhemes, doe charge vs with a deeper point of Arricanisme, because wee affirme that Christ was our priest and mediator both as God and man: for this were, say they, to make Christ his fathers priest, and not his sonne, and so inferior vnto him, Heb. 5. sect. 4.

Ans. In the office of the priesthood of Christ, 2. things must be considered, a ministerie and authoritie: the ministeriall part of his priesthood, as his obedience, his sufferings and sacrifice, Christ executed as hee was man: but the authoritie of reconciling vs to God, he wrought both as God and man: So Saint Paule saith, *that Christ through his eternall spirit offered himselfe*, Heb. 9. 14. Therefore not as man onely. And Augustine, *Diuina humanitas, & humana diuinitas medatrix*: The diuine humanitie, and humane diuinitie is our medatrix: *Homil. de unib. cap. 12.* Bernarde also though a writer in a corrupt time, might easily haue resolu'd them in this point, *Sicut mediator noster duas naturas humanitatem scilicet & diuinitatem coniunxit in una persona, ita singula eius opera, ad hanc sine illam necesse est pertinere naturam: quicquid ergo miseria passus est, ex homine contraxit, quicquid potenter operatus est, à patre habuit*: As our mediator hath ioyned two natures, the humanitie and diuinitie in one person, so all his works must necessarily be referred to either one of them: whatsoeuer he suffered in weaknes he tooke of his manhood, whatsoeuer he wrought in power, he receiued of his father, *Serm. de verb. sapient.*

11 Bellarmine thrusteth vpon vs as an heresie, that opinion of Acrius, that no prayer or oblation is to be made for the dead, which was, saith hee, in time past in the ancient Church condemned for an heresie.

Ans. We denie not, but that diuerse of the auncient writers did incline too much this way, to maintaine and commend prayer for the dead: yea, and Augustine seemeth somewhat to be infected with this error, though sometime his speech soundeth to the contrarie, as where he saith, *Pompa funeris, agmina exequiarum, viuorum sunt qualiacunque solatia, non adiutoria mortuorum: impleant ergo homines ista erga suos postremi muneris officia*: The pompe of funerals, the rites and solemnities of buriall, are comforts of the liuing, no helpe to the dead: let men therefore performe this last dutie to their friends, *De verb. Apost. ser. 34.* But prayer and supplication pertaineth to the rite of buriall: *Ergo*, it auileth not the dead. And if the honest buriall of our friends be the last dutie wee owe vnto them, the dutie of praying for them afterward is cut off. But whatsoeuer some auncient writers thought of this point, we doe rather credite the Apostles words, who saith, That euery man shall receiue according to the things done in his bodie, 2. Cor. 5. 10. Therefore it is in vaine to pray for the dead, seeing they cannot vnderstand that which was done in their flesh, or doe what was left vndone. If Acrius then held no worse opinion than this, we see no cause, why they should condemne him for an heretike.

12 Now follow the heresies of Iouinian, which the Iesuite with open mouth affecteth vpon vs.

The first of Iouinians heresies was this: He affirmed, that a man once endued with



with faith, can no more sinne: And so Caluin (saith he) affirmeth, that faith once had cannot be lost.

Anf. First, who seeth not the Iesuities bad dealing: as though it were all one to say, The faithfull cannot sinne, (which Iouinian affirmed), but we instantly deny) and to hold, that the faithfull cannot lose their faith.

Secondly, that true faith, whereby wee are iustified, once graft in a faithfull mans heart, cannot be lost, and viterly extinguished, though it may sometime be hid, and lye as it were asleepe. We learne out of the Scripture, *The gifts and calling of God are without repentance* Rom. 11. 29. *Whom Christ loueth, he loueth to the end*, Ioh. 13. 1. Augustine also saith, *Horum fides, qua per dilectionem operatur, profecto, aut omnino non deficit, aut si quis sunt, quantum deficit, reparatur, antequam vita ista finiatur*: Their faith, which worketh by loue, either faileth not at all, or if it do, it is repaired before their life be ended, *de corruptione & grat. cap. 7.* Bernuad also saith, *Iustus quis est nisi qui amanti se deo, vicē rependit amoris; quod non fit, nisi reuelante spiritu per fidem homini aeternum Dei propositum super sua salute futura*: Who is a iust man? but hee, who seeing God to loue him, loveth againe; which cannot be, but by the spirite reuealing by faith vnto a man the eternall purpose of God concerning his saluation to come, *epist. 108.* By faith then a man commeth to know his election: but his election cannot change, therefore neither can that faith in him be lost, by meane whereof hee knoweth his election. The second heresie of Iouinian was, that he affirmed fasting not to be meritorious. Anf. A monstrous heresie sure: let Augustine the heretike speak, *Dona sua coronat Deus, non merita tua*: God crowneth his owne giftes, and not thy merites: *de grat. & liber. arbitr. cap. 6.* And againe, *Itaq, vita bona Dei gratia est, & vita aeterna, qua vita bona redditur, dei gratia est*. A good life is the gift of God, and life eternall the rewarde of a good life, is the gift also of God, *ibid. cap. 8.* If life eternall then be a gift of fauour, it is not of det, Rom. 4. 4. Where then is there any place for merite?

The third heresie of Iouinian, that hee should make the married state equall with virginity, which he chargeth vs withall. Anf. True and vndefiled virginity we preferre alwaies as the more noble and excellent gift in them to whome it is giuen. But we doubt not to say, that mariage is better in those that cannot containe. And generally, wee dare preferre the honest mariage of Christians, before the proude and fained virginity of many Monastickall votaries: As Augustine saith, *Melius est humile coniugium, quam superba virginitas*: Lowly and humble mariage is better than proude and haucie virginity, *Psal. 99.*

The fourth heresie of Iouinian was, that Mary in the birth of Christ lost her virginity: of this heresie the Iesuic accuseth Bucer, because he saith, that Christ did open in the birth the wombe of his mother.

Anf. First, the Iesuic here playeth false play: for it is not all one, to say, Marie lost her virginity, and that holy babe opened her wombe: the one Bucer affirmeth, the other he neuer thought. Second'y, and is this (I pray you) such an hereticall point in popish diuinity, that Christ opened his mothers wombe? where



as they are the flat words of the Euangelist, Luk. 2. 33. where he sheweth, how Iesus was brought to Ierusalem to be presented vnto the Lord, as it is written in the lawe of the Lorde, *Euery man child, that first openeth the wombe, shall be called holy vnto the Lord*: But how could this accordingly be verified of Christ, if he had not opened the wombe? Hierome also so writeth, *clausas portas vulua virginis aperuit*, Christ opened the closed passages of the virgines wombe: And Augustine seemeth so to say, speaking in the person of Christ, *Ego viam meo itineri preparans*: and againe, *Transitu meo illius non est corrupta virginitas*: I prepared or made a way for my passage, and by my passing thorough, her virginie was not corrupted, *de 5. heresib. cap. 3.* There was therefore a way made and prepared, and as it were laid open for Christ to passe thorough, which was no more an hinderance or losse to Maries virginie, then that shee went with childe, and bare Christ in her wombe, till her monethes were expired: and thus much for Iouinians heresies.

13 Bellarmine chargeth vs with foure heresies of Vigilantius, as he termeth 13 them: but neither Vigilantius was an heretike, nor his opinions heresies, nor yet condemned of the fathers. Hierome indeede was much offended with him, betwene whom there was great contention: but Augustine doth not count him among the number of heretikes.

1 The first paradox, or singular opinion of Vigilantius was, that the reliques of Saints were not to be reuerenced or worshipped. Ans. If this be heresie, Augustine also was an heretike: *Nec tamen nos martyrib. (sayth he) templa, sacerdotia, sacra aut sacrificia constituimus: quoniam non ipsi, sed Deus eorum, Deus nobis est, honoramus sanæ memorias eorum, tanquam sanctorum hominum*: Neither doe wee set vp temples, priests, or erect sacrifices to Martyrs, because, nor they, but their God, is also our God: we do honour the remembrance of them, as of holy men, *De ciuit. Dei, lib. 8. 27.*

2 The second opinion of Vigilantius objected against vs, is; that Saints are not to be Inuocated, or called vpon in prayer. Ans. This heresie is confirmed by the scripture: *Call vpon me, in the day of trouble* (saith the Lord) *Psal. 50. 15.* God only, and no other, is to be called vpon. Let Augustine also go for an heretike, if this be heresie: *Vni Deo & martyrum & nostro sacrificium immolamus, ad quod sacrificii sicut homines Dei, qui mundum in eius confessione vicerunt sua loco et ordine nominantur, nō tamen à sacerdote inuocantur*: We doe immolate or offer sacrifice vnto one only God, both of the Martyrs & ours, in the which sacrifice, they as holy men of God, that by their faithful confession overcame the worlde, are named in their place and order; but they are not by the Priest or Minister prayed vnto, *de ciuit. Dei, lib. 22. cap. 20.* And what sacrifice Augustine meaneth, he sheweth elswhere, writing thus: *Si pro suis peccatis humilitatis, & miserationis et orationis sacrificium verè immolare non negligunt Deo suo, tales imperatores Christianos dicimus felices*: If they do not neglect truly to immolate or offer vnto their God, the sacrifice of humilitie, sorrow, and prayer, such christian Emperours we count happy, *de ciuit. Dei, lib. 3. 24.* Prayer then is the proper sacrifice of

Christians, wherein it is not lawfull (as he saith) to call vpon Martyrs.

3 Vigilantius third heresie was, saith the Iesuit, that it was lawfull for Ecclesiasticall persons to marrie, and to haue wiues. Answ. A sore heresie, whereas the Iesuite confesseth else where, that there is no precept or bee found, either in the old or new testament, that forbiddeth the mariage of Ministers, *De clericis, lib. cap. 18*. How then call they that heresie, which is not contrarie to the worde of God, nor condemned by the same? Augustine also holdeth this perilous heresie, *quest. 127. ex utroq. mixtum*, or who so was the author of those questions: *Sanctus Petrus uxorem habuisse cognoscitur, ut primatum acciperet inter Apostolos, non ei obstitit generatio filiorum: Hinc Apostolus eum, qui uxorem habeat, si in ceteris seruet mandata, sacerdotem fieri debere & posse ostendit*: Saint Peter is knowen to haue had a wife, and the begetting of children was no hinderance to his primacy among the Apostles (a primacy of order he meaneth) whereby the Apostle sheweth, that he which hath a wife, if in other things he keepe Gods commandements, may and ought neuerthelesse to be made a priest or Minister.

4 Vigilantius fourth heresie, as it pleaseth Bellarmine to call it, was, that it profited not a man to leaue all his riches, and to betake himselfe to a religious, that is, a Monasticall life: and the same, sayth he, is defended by vs. Answ. Is not this a great heresie? As though it were an euill thing to bee rich, or riches might not bee well vsed. S Paule biddeth not rich men cast away their riches; but that they doe good, and be rich in good works, *1. Tim. 6. 18*. So saith Augustine, *Diuitia seculares, si desunt, non per opera mala querantur in mundo: si autem adiunt, per opera bona seruentur in celo*: Worldly riches, if they be wanting, doe not seeke them by euill doing, in the worlde: and if thou haue them, by good works, lay them vp in store in heauen, *epistol. 1. epistolar. 21*. And again, speaking of Lazarus hee saith, *Non est in hoc Lazaro meritum paupertatis, sed pietatis*: There was not in Lazarus any merite or worth of pouertie, but of godlinesse, in *Psalms. 51*.

14 14 In the next place, the Iesuite laboreth by his cunning to intangle vs with these heresies of the Pelagians, but he speedeth no better here, than he did in the rest.

The first Pelagian heresie is, they denyed that there remained any originall sinne in the faithfull. Of this heresie, the Iesuite falsely accuseth Bucer, Zuingleius, and Caluine. Answ. First, the papists themselves rather are guiltie of this heresie, who affirme, that concupiscence in the regenerate is no sinne, nor against the commandement, *Rhemist. annot. Rom. 6. 8*. What is this else, but to take away originall sinne cleane? which if it be at all, must of necessity be sin. Secondly, Bellarmine did not here remember that olde saying: *Mendacium oportet esse memorem*: A lyer had need to haue a good memorie: for a little before, *Hares 3*, he accuseth the Protestants, as if they should affirme, that sin, even in the regenerate, raigeth, and is aliue: but here he casteth vpon vs the cleane contrary opinion, that we should hold, no originall sin at all to remaine in the faithfull. See how well the Iesuit agreeth with himselfe. Thirdly, our opinion then concerning originall sinne is this: that it neither ruleth in the regenerate, nor yet is cleane ex-

tinguished; but as Augustine confesseth, *Concupiscentia Lex peccati cum parulis nascitur, in parulis baptizati à reatu soluitur, ad agonem relinquitur*: Concupiscentie the lawe of sinne commeth with children into the worlde, the guilt thereof is loosed in baptism, but yet it remayneth still, that wee may haue somewhat to strue against.

The second heresie of the Pelagians was, that euery sinne was mortall & wor-  
thie of death, which the Iesuite also saith is affirmed by vs.

Ans. First, Augustine in none of his large and learned treatises, which hee wrote against the Pelagians (with whose heresies he was as well acquainted as either Hierome or any els) doth charge them with this opinion. Secondly, and no maruaile; for if this were a point of Pelagianisme, hee was a Pelagian himselfe, who thus writeth, *Inexcusabilis est omnis peccator, vel reatu originis, vel additamento propria voluntatis, sine qui nouit, sine qui ignorat: Quia & ipsa ignorantia, in ijs, qui intelligere noluerunt, sine dubitatione peccatum est, in ijs, qui non potuerunt, pena peccati*: Euery sinner is left without excuse, either by the guilt of originall sinne, or by default of his owne will: whether he that sinneth of knowledge or of ignorance: for ignorance it selfe, in those, which refuse to vnderstande, is sinne without doubt, in those that cannot, the punishment of sinne. *Ergo in utrisque, (saith hee) non est iusta excusatio, sed iusta damnatio*: Therefore in both, there is no iust excuse, but iust damnation, *Epistol. 105.*

Here Augustine is of opinion, that euen the least finnes, those which proceed of ignorance, are in themselves mortall, if God should deale with vs in the rigour of his iustice: As the Scripture testifieth, The wages of sin is death, Rom. 6. 23. which words are generally pronounced of all sinne: Can it then be heresie in vs, to affirme by the word of God, that all sinne is mortall?

15 Bellarmine accuseth Beza of Nestorianisme: that hee should affirme, two persons or hypostases to bee in Christ, which was the heresie of the Nesto-  
rians.

Ans. Whatsoever Beza hath thought or writ in times past, as that there are two hypostaticall vnions in Christ; one of his diuine and humane nature: the other of his soule and body, it is not now materiall, as Saint Paule sayth, what they were in times past, it maketh no matter to me, Galath. 2. 6. Beza holdeth now no other opinion of the person of Christ, than the Church of God euer held: for these are his owne wordes: *Fatemur, inquit, personam filij ab ipso momento, quo caro ipsius concepta fuit, unitam fuisse humana natura inseparabiliter, ita ut non sunt duo filij Dei, sed unus sit propriè Dei filius, Iesus Christus, verus Deus, verus homo*: We confesse, that the person of the sonne, from the very first momēt of the conception of his flesh, was so inseparably vnited vnto the humane nature, that there are not now two sonnes of God, but one only sonne of God properly, Iesus Christ very God, and very man, *lib. confession. articul. de Iesu Christo, cap. 22.* This is found and Catholike doctrine: and the same is the confession of Augustine: *Fatemur Christum carnem, animam quoq; humanam verbo vnigenito coepisse, quod esset una persona, ut Christus est verbum et homo, sed & ipse homo*

*anima & caro:* We do confesse, that Christ hath so ioyned his humane flesh and soule to the onely begotten worde, to make one person, that the same Christ should be both the word and man, but man consisting both of soule and body: *de Trinitat. Vnitat. cap. 7.* This then is our beleefe, that there are two natures in Christ, the diuine, and humane: but both these do concur to make one person.

- 16 16 The sixteenth heresie, which hee obiecteth, is all one with the twentieth: to that place therefore we referre it.
- 17 17 The Eutyrians were condemned for heretikes, because they taught, that there was but one nature in Christ, his humane nature being absorpt of his godhead, of which opinion (saith Bellarmine) is Swinsfeldius, and Brensius, who affirmeth, that the humanitie of Christ is euery where.

Ans. First, what haue we to do with the Swinsfeldians, or the Vbiquitaries? it is nothing to the Protestants, what they hold. The papistes come neerer the Vbiquitaries, than protestants: for it is their common opinion, that the bodye of Christ in one moment may bee in a thousand places at once, and more, if it happen at one time the Masse to be celebrated in so many places: I pray you, howe can this bee, vnlesse you say with the Lutherans and Vbiquitaries, that Christes body is euery where?

Secondly, concerning this matter, our opinion is this, that it is a blasphemous assertion, to say in the abstract, *Humanitas Christi est ubiq.* The humanitie of Christ is euery where: but yet it is true in the concrete, *In concreto, Christus homo est ubique:* The man Christ is euery where; so that wee neither destroy the natures by confounding them, nor dissolue Christ by separating and disioyning them.

- 18 18 Xenaias the Persian, first openly taught, that the images of Christ and the Saints, are not to be worshipped, so say the protestants, Bellarmine. Ans. First, it is not true, that Xenaias first published this doctrine: the Apostles were long before him, who warne vs to take heede of idolatrie, which is worshipping of Images, Paul, Rom. 1. 23. 1. John 5. 21. Augustine also maintaineth this doctrine, *Ilud (inquit) quod sedere pater dicitur, non flexis poplitibus fieri putandum est: tale enim simulacrum Deo nefas est Christiano in templo collocare:* Whereas God the Father is said to sitte, we must not thinke it is by bowing of his knees: for it is a heynous sinne to erect such an Image vnto God in the temple of Christians, *De fid. & Symbol. cap. 7.* Yet such images of God the father are euery where to be seene in popish Churches. And againe hee sayth, *Nobis vnus colendus & diligendus Deus precipitur, qui fecit haec omnia, quorum illi simulacra venerantur, vel tanquam Deos, vel tanquam signa & imagines Deorum:* We are commaunded to worship one onely God, which made all these things: the pictures of portraictures whereof they worship either as Gods, or as the images or resemblances of God, *de Doctrin. Christian. lib. 3. cap. 7.* Images then are not to be worshipped, no not in the remembrance of God: What is become now, I pray you, of Xenaias heresie?

- 19 The Iesuite here hath found out a newe heresie of the Lampetiani, who should

should say, that Monasteries ought to bee free from perpetuall vowes, that the parties might at their choice goe backe from their vowes. So saith he, doth Luther hold and the rest.

Ans. Is not this now a damnable heresie? As though it were not lawfull for those which haue rashly vowed, and about their strength, even by the rules of the Gospell, to be forie for their rashnes: and feeling their owne weaknesse, to desire to be loosed from their vowe, and to take heed, that they doo no more presume beyond their strength: As if a man hath foolishly vowed to liue a single life, and afterward is inflamed with lust, and seeth he cannot containe, the Apostle giueth him leaue to marrie, To auoide fornication, let euery man haue his wife, 1. Corinth. 7. 2. He speaketh of all, that cannot otherwise auoide fornication, haue they vowed, or not vowed. Augustine giueth his sentence of the vowes of fasting, saying thus: *Ieiunia legitima in necessitate soluta, non faciunt reos, si stomachi fuerit causa, aut infirmitatis februm*: Lawfull fastes being broken for necessitie, as if the stomacke be weake, or the partie sicke, doo not make men guiltie of offence, *ex veteri Testament. quast. 61*. If the vow of fasting may be broken, because of the weaknes of the stomacke: why not the vow of continencie also for the frailtie of the flesh? Yea, Augustine dissuaded Bonifacius a secular Lord, who had vowed and purposed with himselfe to become a Monke, *Cupiebas te in oculis sanctum conferre, & in ea vita viuere, in qua serui Dei Monachi viuunt, ut autem non faceres, quid te reuocauit, nisi quia considerasti ostendentibus nobis, quantum prodesset Christi ecclesis, quod agebas*? You were desirous to haue giuen your selfe to that holy varant life of Monkes: from so doing what els withdrew you, but that you considered, as I shewed you how much your seruice did profite the Churches of Christ? *epist. 70*.

This Boniface did fight in defence of the faith against the barbarous infidels: See then, Saint Augustine taketh it to bee no fault to dissuade a man from perfourining that, which he had vowed with himselfe. Heare also what a later writer saith, whom the Papists challenge wholly to be theirs: *Non arbitror Deum, saith he, exigere quodcumque sibi promissum bonum, si pro eo aliquid melius fuerit persolutum*: I doe not thinke that God will exacte euery thing vowed or promised vnto him, if in stead thereof we performe somewhat that is better, *epist. 57*. But the married estate is better than the single life to him that cannot containe: wherefore such an one doth not euill, if after his vowe he marrie. Again, *Id promittere nos in nostra professione non credimus, quod certum est non posse tēeri, lib. de dispens.* We do not take vpon our selues to promise that, when wee entoe into our profession, which it is certaine cannot be kept. Wherefore, men ought not to make absolute vowes of single life, but so saue as they shall bee able to containe. *Necessitas* (also saith he) *non habet legem, & ob hoc excusat dispensationem*: Necessitie hath no law, and therefore excuseth a dispensation or loosing of the vow, *ibid*. Let these men go for heretikes together with vs, if it bee heresie to say, that rash rowes vpon necessitie may be broken or dispensed withall.

20 20 Two other heresies remaine: the first, which is the sixteenth in number of certaine that are nameles, who affirmed, that the body of Christ remained not in the Eucharist, if it were kept till the next day. The other of those, who should say, that the Eucharist was a figure only of the body of Christ: and both these heresies, as he calleth them, are, sayth he, maintained by vs.

Ans. First, wee doe not say, that the Eucharist is a bare signe of the body of Christ, but that Christ is verily present with all the benefites of his death to the faithfull, and worthy receiuer. Secondly, yet we utterly deny, that the same flesh which Christ tooke of his mother, which hanged vpon the Crosse, and where-withall he ascended vp into heauen, is now really, substantially, and carnallie present in the Sacrament at all, much lesse that it remayneth there afterwarde. Neither for so holding ought wee to bee counted heretikes: for Christ saith, my words are spirite and life, the flesh profiteth nothing, Iohn 6. Vpon the which wordes Augustine thus writeth, *Spiritualiter (inquis) intelligite, quod loquutus sum: Non hoc corpus, quod videtis, manducaturi estis, et bibaturi illum sanguinem, quem sursi sunt, qui me crucifigunt: sacramentum vobis aliquid commendauit, spiritualiter intellectum viuificabit vos*: You must spiritually vnderstande, that which I say: You shall not eate this body which you see, nor drinke my blood, which they shall shed, that shall crucifie me: I haue commended vnto you a certaine sacrament, it being spiritually vnderstoode, shall quicken you, in *Psalm. 98*. So Bernarde sayth, writing of the Eucharist, *Cibus iste non est ventris, sed mentis, non vadit in secessum, sed tendit in excelsum*: This is not the foode of the bellie, but of the minde: it goeth not into the draught, but tendeth to heauen: *Serm. de cena Domini*. But if the flesh of Christ were verily eaten, as other materiall meates are, it must needs go into the bellie, and so into the draught, which as the Scripture sayth, is the purging of all meates, Marke 7.19. Againe hee sayth, *Christum habemus, non quomodo Angeli in praesentia maiestatis, non quomodo Apostoli in visione humanitatis, sed quomodo cum etiam nunc habet ecclesia in fide et sacramentis*: Wee haue Christ, not as the Angels haue him, in the presence of his maiestie, not as the Apostles in the sight of his humanitie, but as the Church now hath him in faith and the sacraments, *Serm. in fest. Martin*. The presence of Christ then in the sacrament is no otherwise, than by faith: therefore he is not carnally present; for faith is not of thinges present, but hoped for, Heb. 11.1. Thus are we with other auncient fathers without cause, by the new-fangled Papistes, condemned as heretikes, Their mouthes we cannot stop, yet prouoos they neuer shall haue any against vs.

Thus, as wee see, the Iesuite hath almost runne himselfe out of breath, in following vs with open crie of heresie: might and maine hath hee laboured to charge vs with twentie heresies: but he hath tolde as manie vntruths, and lyes. Let any indifferent man now consider, how the Iesuite hath paktred with vs.

First, hee obiecteth those heresies, which wee our selues condemne, and that



that they knowe, as the heresies of Seruetus, *heres. 7.* and of Swinkfield, *Her. 13.*

Secondly, hee forceth those heresies vpon vs, which doe with better right re-  
coyle vpon themselves, as *heres. 14. & 17.*

Thirdly, he slandereth vs with those opinions which we hold not, as Luther, *heres. 4.* Caluine and Bucer, *heres. 14.* Beza, *heres. 5.*

Fourthly, he calleth those heresies, which wee doubt not to defende, as Ca-  
tholike opinions, howsoeuer they displeased some of the olde writers: Such is  
that of Acrius, that prayer is not to bee made for the dead, *Her. 11.* And that  
of Vigilantius, that the reliques of Saints are not to bee adored, nor themselves  
to bee prayed vnto, *heres. 13.* All the rest for the most part, which the Iesuite  
calleth heresies, are by Augustine defended and maintained in his workes: As  
therefore Hierome saide to Augustine, *Epist. 11. inter epist. Aug. Si me repre-  
hendis errantem, patere me quasi, quasi errare cum talibus.* If you reprehend me  
for my error, giue mee leaue to erre with such notable men: After hee had al-  
leaded diuers auncient writers of his opinion: So if we were in some error, as  
wee are not, neither shall the Iesuite euer proue it against vs, hee might some-  
what beare with vs, because wee erre and are deceived with Augustine. Al-  
though in deede, as Augustine answereth Hierome: *Puto, quia cum his erra-  
re nec te ipse patieris:* I thinke you woulde not willingly your selfe erre, no not  
with these worthie men, *Epist. 19.* So neither will wee with Augustine, Hie-  
rome, or any other willingly (by Gods grace) maintaine any error, much lesse  
heresie.

Thus, I trust, we haue for this time, and for our purposed breuitie, sufficient-  
lie answered the Iesuite: hee hath hitherto but spent his breath, and laide his  
nettes in vaine. The pitte of heresie, which they digged for vs, themselves  
(as it shall now appeare) are fallen into: Wee will therefore, seeing the Iesu-  
ite hath first prouoked vs to this cumbate, a little requite his kindnesse, and  
bestowe vpon him and his fellowes a full scoace of heresies, not deuised  
or imagined by vs, but such as were condemned by the Fathers of the church  
for heresies, and are now either in parte, or in whole maintained by the  
Church of Rome. And herein I will rather followe Augustine, than either E-  
piphanius, or Philoster, to whome the Iesuite seemeth to be more addicted: for  
Augustine hath written more exactly, and with better iudgement of this argu-  
ment than either of them. And of Philoster, Augustine giueth this censure,  
*Multas hereses commemorat, quae mihi appellanda haereses non videntur:* hee re-  
koneth vp many heresies, which seeme to mee not worthy the name of heresie,  
*heres. 10.* But now to the purpose.

First, Marcelline the companion of Carpocrates that monstrous heretike,  
was noted also of heresie, because she worshipped the images of Iesus & Paule,  
and offered incense vnto them, *August. Heres. 7.* So it was concluded in the se-  
cond Nicene Councell, that the image of God is to bee adored with the same  
worship

worship that is due vnto God, which idolatrous decree is defended by Thomas Aquinas, Bonauenture, Caietanus, Bellarmine also alloweth censuring and burning of odors before Images, *lib. 1. de sanctis. beatiand. cap. 13.* which is a part of diuine worship: for therefore Hefekiah brake downe the brassen serpent, because the people burned incense vnto it, 2. King. 18.4.

- 2 Secondly, the heretikes called Heraclionitz, did after a newe sort purge and redeeme their dead, by anointing them with oyle and balme, *heres. 16.* So the papists haue excogitate a sacrament of extreme vnction, wherin they annoynt their sicke with oyle for remission of their sinnes, their eyes, their nostrils, eares, mouth, hands, reynes and feete: of this popish custome of aneeling, see the Rhemist. annot. Galath. 4. sect. 2. Iam. 5. sect. 14.

- 3 Thirdly, the heretikes called Caiani, did highly extoll Judas, as a diuine and holy man, & they coured his wicked act in betraying of Christ, for a singular benefite, *August. heres. 18.* So some of the papists haue written, *Judai mortali ter peccassent, nisi Christum crucifixissent*: The Iewes had sinned mortally, if they had not crucified Christ, distinct. 13. look before Blas. 59.

- 4 The heretikes called Taciani, did condemne mariages, and made no better account of them, than offomication, neither doe they receiue any married person into their order, *Heres. 24.* That the papists are not farre off from this heresie, it appeareth both by their doctrine and practise: First, for their doctrine thus they write, That the order of the priestthoode is prophaned by maryage; *Greg. Martin. discou. cap. 15. Sect. 11.* Whereas the Apostle sayth, Marriage is honourable amongst all men, *Hebr. 13.* The Rhemistes also are not a whit ashamed to say; that the mariage of priestes is the worst sorte of incontinencie, Annot. 1. Corinth. 7. Sect. 8. Pope Siricius, *Epist. ad Himerium. Taraconens.* applyeth that saying in the scripture against marriage: *Qui in carne sunt, Deo placere non possunt*: They that are in the flesh, cannot please God. Now, as their doctrine is, so is their practise: whereby they doe not onely make fornication equall to mariage, but euen preferre it. It was one of the greouances of the Germanes, exhibited to Cardinali Campeius: that the Bishoppes and their officials, did not onely suffer priestes for their money to haue Concubines, but compelled continence and chaste priestes to paye their tribute to the Bishop, and so it might be lawfull for them to liue chaste, or keepe Concubines, Fox pag. 86a. But honest marriage in Ministers, they punished with death: as *Anno 1325.* Petr. Sponlerus was condemned to die for no other cause, but that he had married a wife, *ex Occolampad.* Thus it is manifest, both by the doctrine and practise of the Church of Rome, they doe not onely with these heretikes, match fornication, and honest marriage together, but giue it the preferment before marriage.

- 5 The Cataphriges did make or mingle their Eucharist with the blood of children, *heres. 26.* The papists much like vnto them, haue shewed the people in the sacrament the blood of Duckes and pigeons, making the people beleue, that

that it was the blood of Christ: as here in England, the blood of Hales, which men from all partes of the land came in pilgrimage vnto many yeares, taking it to be the blood of Christ, was in the ende found to be but the blood of a Drake, and openly shewed at Pauls crosse by the Bishop of Rochester, theking himselfe being present, Fox pag. 1188.

6 The Pepuzians allow women to be priests, *heres. 27.* So the papists suffer 6 women to execute the priests office in baptizing of children, *vide supra, heres. ob- iect. 4.*

7 The Catharists did so name themselves, as being pure and cleane, *heres. 31.* 7 Such are the papistes, which affirme, that some are so iust in this life, that they neede no repentance, Rhemist. Annot. Luke 15. 1. That iust men in this life may keepe the lawe of God, and by their iustice be free from the curse thereof, Galath. 3. sec. 4. That habitual concupiscence without consent of will, is not properly forbidden in the lawe, neither doth make vs guiltie before God, Rom. 7. Sect. 5. 10 Do not these men now in effect say, that they are pure and cleane in this life?

8 The heretikes (Angelici) were so called because they worshipped the An- gels, *heres. 39.* which sect Epiphanius (saith Augustine) thought to bee worne out and extinguished. But if Epiphanius were now alive, he should see this here- sie reniued by the papistes: for they doe maintaine the worship and adoration of Angels, Rhemist. Apocal. 3. sect. 6. & annot. in cap. 19. 22.

9 The heretikes called Apostolici, did not receiue into their communion those 9 that had wiues, or proper possessions, *heres. 46.*

10 The Hierachites did receiue onely Monkes and Nunnes to their societie, 10 *heres. 47.* Papistrie sauoureth strongly of these heresies: for professed Monkes are with them the deuoutest men, how impure soeuer their life be: in so much, that the profession of Monkenry hath obtained amongst them the name of religion: the rest that liue in the world, they call *seculares & mundanos*, secular men, and of the world. The Rhemists affirme, that Monkes come neereſt to the imitation of Christ, 1. Theſſal. cap. 1. vers. 6. The married priests cannot conueniently be occupied about prayer, or the Sacraments, but ought to abstaine from all matrimoniall Actes, 1. Corinth. 7. ver. 5. & 1. Timoth. 5. vers. 5. contrarie to the Councell of Gangra, cap. 4. where it was decreed, that if any man make difference of a married priest, and by occasion thereof refraine from his oblation, should be accursed. Lastly, the Apostolici, would in no wise suffer those, which had vowed single life, afterward to marrie, though they found themselves vn- able to keepe their vow, *Epiphanius, heres. 61.* So the Rhemistes allowe virgins after their vow vpon no occasion to marrie, Annot. 1. Cor. 7. ver. 28.

11 The Euchites did nothing els but pray, and helde, that it was not lawfull 11 for Monks to labor with their hands for the sustenance of their life, *heres. 57.* The papists incline to both those heresies: for first, what els do their Monks & Nuns, but mumble vpon their beades a certaine list of prayers in the Latine tongue, which

which most of them vnderstand not, at all times and houres almost both of day and night: as they haue their Nocturnes, and primes, their morning, euening, midnight seruice: their third, sixth, & ninth houres, Rhemist. annot. Act. 10. sec. 6. Secondly, wee see, that most of their Cell birds, both cockes & hennes, Monkes and Nunnes, I would say, do liue idlye: and they beare them out in it: for religious men (say our Rhemists) such as they count their Masse-monging Monks to be, are not bound to worke, Annot. 2. Theff. 3. sect. 2.

- 12 12 There is another heresie, saith Augustine, or sect, that walketh with bare feete, because God sayd to Moses, put off thy shooes, *heres. 68.* So among the Papists, there are sects of Fryers, that goe barefoote, as their Fryers Flagellants, and Franciscans.

- 13 13 The Priscilianistes did make the Apocrypha, that is, bookes not canonical, of equall authoritie with Scripture, *Heres. 70.* So do the papists: the books of Tobie, Iudith, the Machabees, and others, which are not found in the Canon of the Hebrue, they make them bookes of Canonically Scripture, and part of the word of God: yea their blind and vncertaine traditions, they are not ashamed to call the word of God *unwritten.* And yet further, *Whatsoever, say they, the Pastors of the Church doe teach beside scripture, in the vnitie of the Church, is to be taken for the word of God,* Rhemist. annot. 1. Theff. 2. sect. 2.

- 14 14 There were certaine heretikes that held, that by Christs descending into hell, the incredulous, and vnbeleeuers, beleued, and that all were deliuered thence at his comming, *Heres. 79.* This heresie, I see not how the papistes can shift off from themselves, who do all generally vnderstand that place of Saint Peter 1. Epist. 3. ver. 19. of Christs descending into hell. Where the Apostle speaketh of the incredulous and disobedient persons of the old world, who perished in the waters, and afterward remained in prison, onely eight persons being saued in the arke. If Christ then should deliuer all these incredulous persons, how can they auoid this heresie, that hell was in a manner emptied by the descension of Christ?

- 15 15 The Coluthians affirmed, *Deum non facere mala*, that no euil was wrought by God, contrary to that saying of the scripture: *Ego Deus creans mala*, I am the God that createth euil: *Shalt there be euil in a citie, and the Lord hath not done it?* Amos 3. 6. *August. heres. 65.* This heresie the papists are not free fro, who affirme that Christs death was not Gods act otherwise then by permission in respect of the malice of the Iewes, Act. 4. sec. 2. Whereas the scripture saith, it was done by gods hand & counsell, which is more then permission: & so indeed God did not only permit, but vse the malice of the Iewes most holily and most iustly to bring his purpose to effect. The Rhemistes also affirme, that sinne standeth not with Gods will, intention, nor honor, Annot. Rom. 3. v. 4. True it is, that sinne is against the reuealed will of God in his worde, but nothing can come to passe against the secret will & determination of God: Neither is God the author of sin, which proceedeth from mans one corruption, but as it is a demonstration of his

justice

iustice in the punishment thereof, as Augustine saith: *Grat Deus mala penam iustissimas irrogando.* God createth euill, by inflicting of most iust punishment, *Herf. 66.* The Papists then, which deny that euill any way commeth from God, encline to this heresie of the Coluthians.

16 An Arch-heretike called Marcus, did holde, that Christ did not verily suffer, and indeed, but in shew onely and appearance. *Herf. 14.* The Apollinaristes also affirmed, that Christ tooke humane flesh without a soule. *August. Herf. 55.* I pray you how far are the papists from this heresie? who affirme, that Christ suffered not in soule: Nay the Rhemists hold it to be a blasphemous assertion so to say, Annot Heb. 5 ver. 7. What is it els, but either with Marcus to say, that Christ suffered but in shew, and that he felt nothing in soule, when hee cryed out vpon the Crosse, My God, my God, why hast thou forsaken me? (for if there were no such matter indeede, Christ must haue vttered these wordes onely in outwarde shewe and pretence) Or else they must fall into the Apollinaristes heresie: for why did Christ take vpon him our flesh and soule, but to redeeme man that was lost, both in body and soule? And therefore he must needs haue suffered both in body and soule: for if there were no vse of the humane soule in the worke of our redemption, you might as well say with the Apollinaristes, that Christ had no soule at all: Thus Augustine reasoneth: *Si totus homo perijt, totus beneficio saluatoris indiguit: si totus beneficio saluatoris indigebat, totum Christus veniendo saluauit.* *Cont. Felician. cap. 13.* If the whole man both body and soule were lost, he wholly had need of a Sauour: and if he wholly needed a Sauour, Christ by his comming did wholly saue him: *Ergo*, it followeth, that Christ must wholly haue dyed and suffered in body and soule to redeeme man (for our redemption was wrought by his death) that was not lost in body and soule.

17 The Anthropomorphites did imagin, that God was in shape and proportion like a man, *Herf. 50.* Doe not our Rhemists saour strongly of this heresie, which allow the Image of God to be pictured in their Churches like an old man with gray hayres? Annot Act. 17. ver. 29.

18 The heretiks Seleuciani, or Hermiani, denied that Christ did sit at the right hand of God in his flesh, but that he had left or put off his flesh, & placed it in the Sunne, *Herf. 59.* The papists now, though in words they affirme not this, yet by a necessary sequele of opinion, they must leaue Christ without his flesh in heauen, as often, as they would haue it present in the Masse: for it seemed an absurd thing euen to those grosse heretikes, that the body of Christ should be in many places at once: for if they had knowen the shiftes, which papistes now haue found out, to establish their reall presence, who doubt not to say, that the bodie of Christ may be in many places: to place Christes flesh in the sunne, they needed not to haue remooued it out of heauen: They might haue said hee was in both places at once. Yet herein the Seleuciani seeme to be more reasonable then papists, that they haue prouided so glorious a place for the body of Christ, euen the beautiful tabernacle of the Sunne: but the other thrust the flesh of Christ into a narrow roome, and bring him within the compasse of a thin cake, or put him into

into a boxe, and house him in their bellies, yea send his body to a viler place then so, even to the draught, where their bellies are purged, as some of them haue bin driuen to graunt: But that the flesh of Christ cannot be in many places at once, Augustine sheweth, writing thus vpon those words in the gospell, *What if you see the Sonne of man ascending Where hee was before? Illi putabant eum erogaturum corpus suum, ille autem se dixit ascensurum in caelum, vniq; integrum.* They imagined that Christ would haue bestowed his body amongst them, but hee saith, he will ascend into heauen, that is to say, whole and sound. *Tract. in Iohan. 27.* If so be then Christ doth now bestow his body in earth, in Augustines iudgment he cannot be whole in heauen.

- 19 19 The heretikes called Abelian, thought it not lawfull for their sect to liue without wiues, and yet they neuer vsed nor kept company with their wiues. *Her. ref. 87.* Do not the Papists come neere them, which hold that their priests, which were married before orders, ought not afterward to haue access to their wiues, yet are they their wiues still? Rhemist. act. 21. sect. 1.
- 20 20 The Pelagian heretikes did hold three pernicious opinions. First, that a man may be perfect in this life and keepe all the commandments. *Her. ref. 88.* So the Rhemists say, it is possible to keepe Gods commandments. Annot. Ioh. 4. sect. 1. Secondly, the Pelagians say, that grace is given onely vnto men to this end, that they may doe more easily those things, which they are commaunded to doe, by their owne free will. *Her. ref. 88.* So the Rhemists say, that man was neuer without free will, but hauing the grace of Christ, it is truely made free. Annot. Ioh. 8. sect. 2. What is this else, but that his free will is made more free, and that grace helpeth him not wholly to worke, but more easily only? Thirdly the Pelagians hold: *Gratiam Dei non ad singulos actus dari:* That the grace of God is not needfull to bee given at euery assay, but that their free will in most things is sufficient: *August. epistol. 106.* So the Rhemists say, that though the Gentiles beleueed specially by Gods grace, yet they beleueed also of their owne free will. Act. 13. sect. 2. What say they now else, but that a man may beleuee by his own free will without grace?
- 21 21 The Manichees condemned the eating of flesh as being vnclane and impure: *Her. ref. 46.* So the papists at certaine times forbid the eating of flesh. And herein perhaps the differ from the Manichees. They held that flesh was vnclane by creation, the papists by reason of the curse: for God cursed the earth, and not the waters, say they: and therefore vpon fasting daies fishe is preferred before flesh. *Durand. lib. 6. cap. de alijs ieiunijs.* So they both agree in this, that flesh is a thing vnclane and impure: for if they had not so thought, why did not the popish Bishop of London Stokesley, rather suffer the pigge to be eaten, which was founde in one Frebarnes house in Lent time, his wife great with childe longing for a peece thereof, then commaund it as an vnclane thing to be buried in Finsburie fieldes, and so the good creature of God to bee spilled and lost? Fox pag. 1585.
- 22 22 There was also another most blasphemous opinion of the Manichees:

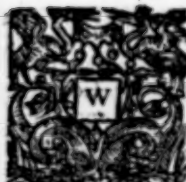


for they held, that the parts and members of Christ were dispersed euery where, and that in their meates and drinckes, they did deliuer the members of Christ, which were tyed and bound in the creatures: *Talis, faith Augustine, sunt electi eorum, ut non sint saluandi à Deo, sed saluatores Dei, liberant enim membra Christi, cum manducant*: The elect amongst them (for so they call their principals and ringleaders) are such, that they looke not themselves to bee saued of God, but professe rather to be the sauiours and redeemers of God: for they doe set at libertie, as they imagine, the members of Christ in their dayly eating. Compare now the opinion of the papists with these heretikes: see if they bee not consen germanes: for as they made themselves, *Saluatores Christi*: The sauiours of Christ: so is it a saying among papistes, that, *Sacerdos est creator creatoris sui*: That the priest doth make his maker, by fiue words speaking in the Masse. But herein the papists goe beyond the Manichees: for they deliuered the body and members of Christ from the prison of the creatures, and sent them vp to heauen: but the papistes bring them downe from heauen, and close them in the creature vnder the shape of bread and wine.

23 Lastly, there was a notable heretike one Rhetorius, who affirmed, that al other heretikes did, *Recti ambulare*: Walke the right way, and hold the truth. *Harf. 7. 2*. But this seemeth so absurd a thing to Augustine, that he doth not giue credit vnto it: Who if hee were now aliue, would not thinke it so incredible a thing: for excepting those heresies, which haue beene raised concerning the natures of Christ, and his person (where notwithstanding the papistes are not free from error) what heresie hath there been held about the offices of Christ, his kingdome, priesthood and propheticall office, which is not this day, either in whole or in part, maintained by the Church of Rome? as it may partly appeare by that which we haue sayd alreadie.

And thus, I thinke, wee haue in some measure recompensed our aduersaries courteous dealing, who so kindly vpbraide vs with heresie: Let all the world now iudge who are neereest cosens to heretikes, they or we. We may say vnto them as Augustine sometime to the Donatistes: *Videsne, quemadmodum ista non sententia sua sed vesica, non solum inani sono, verumetiam in capite vestro crepauerit?* Doe ye not see, how this their vaine sentence and puffed of a bladder, hath giuen a cracke, and is broken vpon their owne head? *Cont. Petilian. lib. 2. cap. 101*. So this stormie blast of heresie, which they haue puffed at vs, is blownen vpon their owne faces: and they onely are found to be the heretikes. If they speede no better in other matters, the worst end of the staffe is like to be theirs. And this shall suffice for this part.

Augustine  
in Psal. 104

Of the grosse absurdities and inconueniences of  
Popish Religion.

E will now (the Lord assisting vs) lay together some of those absurd and vnreasonable positions, which are boldly without shame affirmed by our aduersaries, hauing already sufficiently detected and discountred their blasphemies, opinions contrarie to scripture, together with their heresies. And herein the Papistes doe bewray such ignorance and blindness, that wee need not doubt to say, as it is alleadged by the holy Apostle, *That God hath giuen them the spirit of slumber, eyes, that they should not see; and eares, that they should not heare to this day*, Rom. 11. 8. And as in another place the same Apostle prophesieth: *God shall sende them strong delusion, that they should beleue lyes*, 2. Thessal. 2. 11. But now to the matter in hand.

1. Absurd.

They affirme that no generall councill is of sufficient authoritie without the allowance of the Pope: And that he is in such sort aboue all Councils, that hee cannot though he would, submit himselfe to their sentence. *Bellarmin. de concilijs lib. 2. cap. 11. & 14.* But the Scripture sayth, he that refuseth to heare the Church, let him be vnto thee as an heathen man, or publicane, Math. 18. 17. Therefore if the Pope shal refuse the sentence of the Church assembled in generall councils, hee is no better, by the voyce of Christ, then an heathen. The papists being further vrged, that if the Pope were aboue councils, there should be no way to resist a wicked Pope. *Bellarmin. answereth like a Clerke*, that there is no other remedy left in such a case, but to pray to God, who will either conuert or confound such a pope. *Lib. 2. de Concil. cap. 19.* An answer as absurd, as the opinion is: for by this meanes the Church shall runne into ruine and decay, when it is in mens power so helpe it, which is nothing else but to tempt God, then to depend of his extraordinary worke, when hee hath appointed an ordinary meane of redresse.

2 That to haue beene twise married, is a greater let and impediment to the election of a Bishop, then either adulterie or fornication, *Bellarmin. de clericis, lib. 1. cap. 24.* Whereas these are euery where prohibited in scripture, but not one place can be shewed, where second mariage is forbidden.

3 That a man may attaine vnto a greater measure and higher degree of the loue of God, then is commaunded in the law: *Thou shalt loue the Lord thy God with all thy soule, with all thy strength*, *Bellarmin. de Monach. lib. 2. cap. 6. respons. ad Melanthon.* Whereas it is certaine that it is not possible for vs to loue God in such perfection as we ought, and are commaunded: much lesse can we do more, then is our dutie to do. Luk. 17. 10.

4 That it is not lawfull for a votarie to marrie, though he were sure by mariage to cure some mortall or deadly disease, that otherwise is incurable, *Bellarmin. de monachis lib. 2. cap. 32. resp. ad 4. rationem.* Yet Saint Paul counsaileth Timothie to drinke

drinke wine, whereas his manner was to drinke water, not for any mortall disease he had, but because of his infirmities and weaknesse onely. 1. Timothy. 5. 23. And all such vowes, as are made rashly to the hurt and hinderance of our selues or others, may better be broken, then kept, because they offend against the law of charitie, Levit. 5. 4. 1. Sam. 25. 22. Dauid breaketh the oath or vow, which he had rashly made in his anger.

That Christ was, *Veri mendicus*: A meere begger, and wanted both the use, & dominion of temporall things, *Bellarm. de Monach. lib. 2. cap. 45.* But Augustine according to the scriptures saith: *Nisi putetis, quia dominus petebat & indigebat, cui seruiebant angeli, qui de quinq; panibus tot millia panis* Vntlesse yee thinke (saith he) that Christ begged, & was in want, vnto whom the Angels ministered, and who was able of five loaves to feed so many thousand in Psalm. 146.

This opinion, which the Iesuite holdeth, that Christ was a begger, was condemned by pope Paulus 2. for heresie. *Ann. 1465. ex hist. scammundi.* How dare he then controule his pope holy fathers determinate sentence?

*Diabolus odit imaginem*: The deuill himselfe hateth & cannot abide an image. *Bellarm. de imaginib. sanct. lib. 2. cap. 12.* yet S. Paul saith, what is offered or sacrificed to Idols, is sacrificed to deuils. 1. Cor. 10. 20. Hee doth so abhorre an Image that who so worshippeth them, doth the deuill great seruice.

Whensoeuer we see either a maunger to bee painted or grauen to represent the natiuitie of Christ, or a post or pillar to represent his scourging, *Non carum venerationis sua*: There is some religious reuerence to be done vnto them: *Bellar. de sanct. imaginib. lib. 2. cap. 30.* So in the Iesuities iudgement every Alehouse painted cloath, shewing any such picture, must be adored and worshipped.

That the sacrament doth conferre grace: *Ex opere operato*, by the very worke that is wrought, that is, the external action, not for the worthines of the minister or the receiuer. Neither doth faith giue efficacie to the sacrament, no more then the drines of the wood is the cause that it burneth, which is the fire. *Bellar. lib. 2. de effect. sacrament. cap. 1. not. 4.* These are foule absurdities: as to thinke, that any action of it selfe pleaseth or is acceptable vnto God without faith, contrary to the scripture, Heb. 11. 6. And to make the sacraments to be more principall then faith, whereof they are but seales, Rom. 4. 11. And faith being the very life of a righteous man, Rom. 1. 7.

That a Pagane or Infidell may baptize in a case of necessitie or extremitie, *Bellar. de Baptis. lib. 1. cap. 7.* A very absurd thing that one by Baptisme may be receiued into the Church and made a member of Christ, by him that is not in the Church nor of the body of Christ nor euer was: Whereas Christ said onely to his Apostles: Goe and teach all nations, baptizing them, &c. Math. 28. 19.

That it is very probable that Iohn Baptist vsed no forme of words at all in his baptisme, *Bellar. de sacram. Baptis. lib. 1. cap. 20.* Which is an absurd saying, and contrary to Saint Paul, who testifieth of Iohn, that he baptized the people, saying vnto them, *That they should beleeue in him, which should come after him, that is, in Iesus Christ* Act. 19. 4.

- 11 That the Apostles were first made priests in the institution of the Lords Supper, and Bishops afterward, when Christ was risen from the dead, *Bellar. de sacram. confirmat. cap. 12. resp. ad 2. argum.* But what neede they bee ordained priests or Bishops, who already were called to be Apostles, which is the first and chiefest office in the Church? Ephes. 4. 11. And includeth other inferiour functions: for the Apostles together with their Apostleship were made pastors, and doctors and Bishops to, if you will, of the Church, so that they needed not any new inuesting to these functions.
- 12 That a Bishop is the onely pastor of his diocesse, and that inferiour ministers and teachers are not pastors properly. *Bellar. de Concil. lib. 1. cap. 15.* Yet Saint Peter maketh Elders, *Presbyteri*, (as they translate) priests, to be the proper pastors of their severall charges: *Feede the flocke of God, which dependeth on you: 1. Pet. 5. 3.* But if a particular flocke or congregation depend on their teacher and instructor, then is he properly their pastor.
- 13 The regiment of the Church is easier then the gouernement of the common wealth: *Facilior est gubernatio ecclesiastica, quam politica: Bellar. de Roman. pontif. lib. 1. cap. 9. respons. ad obiect. 4.* Here the Iesuite bewrayeth his great ignorance, seeing there is no greater charge, then that which concerneth the soules of men: the care whereof Bellarmine confesseth not at all to belong to the politicall or ciuill magistrate. And therefore S. Paul cryeth out in admiration of this waightie and wonderfull calling: *Who is sufficient for these things? 2. Cor. 2. 16.* And therefore calleth the care, which hee had of the Churches, a trouble and a cumbrance, *2. Cor. 11. 28.* It is not therefore so light and easie an office, as the Iesuite thinketh, to haue charge of mens soules.
- 14 *Tantum absit* (saith Bellarmine) *ut negatio Patri obstit primatui, ut potius eum confirmet:* Peters deniall of Christ was so farre from hindering his primacie, that it did rather further it. *De Roman. pontific. lib. 1. cap. 28.* A great absurditie: for it was so farre from being any helpe or furtherance to Peter, that it had been sufficient without the great mercie of God, to haue hindered his saluation. And if Peter receiued such a benefite by his denyall of Christ, hee might haue spared some teares, and not haue wept so bitterly for his fault.
- 15 Whereas we alleadge against our aduersaries, that it is like that Peter was not at Rome when S. Paule wrote his epistle to the Romanes, because hee is not remembered amongst so many, in the Apostles salutation, cap. 16. They shapen vs these and the like answers: *It might bee that Peter at that time was out of the towne, or that there were speciall letters sent to Peter beside, or this epistle might be sent enclosed to S. Peter by his means to be deliuered to the Church, Rhemist. annot. Rom. 1. 6. sect. 4.* Who seeth not the absurdity & insufficiencie of these answers?
- 16 That Peter failed in charitie, when hee denied Christ, and not in faith, and if he failed in faith, he lost the confession of faith, not faith it selfe, *Bellar. de Roman. pontif. lib. 4. cap. 3.* But how I pray you can a man faile in charitie and not in faith, seeing a liuely faith alwaies worketh by loue? *Galath. 5. 6.* and can not be separated or deuided from it. And it is as absurd a thing to saye, a man may lose the confession

confession of his faith, and yet keepe his faith sound for these two are the principall fruites of faith, to beleue with the heart, and confesse with the mouth, Roman. 10. 10. And where either of these is wanting, there cannot be a right and perfect faith.

That the Pope as he is pope cannot erre: And yet whether he may erre or not: *Est ab omnibus fidelibus obedienter audiendus*: He is obediently to be heard and followed of all the faithfull, *Bellarm. de Rom. pontific. lib. 4. cap. 2.* What an absurd thing is this, to bind the Church absolutely to obey a man, as well when hee erreth, as when he erreth not? S Paul durst require no more of the Corinthians but to follow him as he followed Christ, 1. Cor. 11. 1.

In the late deuised doctrine of their imagined Antichrist, our aduersaries are driuen to graunt many absurdities. 1. That Antichrist shall come of the tribe of Dan, Rhemist. 2. Theffal. 2. sect. 8. Whereas it is certaine that the tribes of the Jewes are now shauled together, & the distinction of their kinreds and families is not kept: for if in Ezra his time after the captiuitie their genealogies were not persily knownen, and therefore some were put from the priesthoode, Ezra 2. 67. how much more nowe, the Jewes hauing beene disperfed in the world almost 16 hundred yeares, it is like, that their petigree and descent from their fathers is not obserued?

2 Antichrist, say they, shall haue his imperiall seate at Ierusalem, and reedifie againe the temple, and command circumcision to be vsed. *Bellarmin. lib. 3. de pontific. cap. 13.* This is a great absurditie contradicting the trueth of Scripture: for Haggai the prophet calleth the temple builded by Zorobabel the last house, 2. 10. But if it shall be the third time erected, how was that the last?

3 That Antichrist shall raigne but three yeares and an halfe: and yet in this space shall fight with the three Kings of Lybia, Egypt, Ethiopia, and persecute the Christians through the whole worlde, *Bellarmin. cap. 16.* But let any man say: how is it possible that in so short a time Antichrist should conquer and subdue the whole world in which space a man can hardly compasse, or go through the world.

The popish religion preferreth the rich before the poore, euen in spirituall matters. *Ideo in hoc solo casu melior est conditio diuitis, quam pauperis, quia habet unde suffragia faciat pro ipso.* In this case onely the estate of the rich is better then the poore, because he hath, wherewithall suffrages should be made for him: that is, he is able to giue largely for Masses. *Albert. Mag. de offic. missal. tract. 3.* But the Scripture biddeth otherwise, that wee should not haue respect vnto the rich, that hath a gold ring, or weareth gay apparell. Iam. 2. 2.

The signe of the crosse euen by the very act and making of the signe, though it be done by a Iew, Infidell, or pagane, is of force to driue away the deuill, *Bellarmin. de imaginib. sanct. cap. 30.* Yea, but carnal weapons, such as the signe of the Crosse is, profite not good Christians against their spirituall enemies. 2. Cor. 10. 4. how much lesse Paganes or Infidels.

The Iesuite maketh two representations of the death of Christ: there is *simplex* & *repraesentatio*.

*representatio*, a simple and plaine representation, and that is in the sacrament of the Eucharist: & there is *representatio ad vinum*, a full and liuely representation of Christ, and that is vpon good Friday, when Christs death is set soorth by diuers gestures, actions, instruments, copes and vestments. *Bellarm. lib. 1. de Miss. cap. 1.* But how absurd a thing this is, euery man may see: that the representation of Christes death in the sacrament, instituted of the Lorde himselfe to bee a shewing soorth of his death, should be but a plaine and simple representation: and the other deuised by man, being done without a Sacrament, should be called a liuely representation: What is this els, but to set the spirit of god to schoole, as though a more liuely thewing soorth of Christes death could bee deuised by man, then was ordained by Christ?

- 24 It is not necessarie (they saye) in euery sacrament to haue a visiblie signe, and therefore the wordes of absolution (which are audible, though not visiblie) may bee the externall signe in penance. *Bellarm. lib. 1. de penitent. cap. 11.* See what an absurd saying this is for by this reason the preaching of the word may bee a sacrament, because there is an audible sound.
- 25 Likewise in the popish sacrament of Matrimonie, the Iesuite maketh the parties contracted, both the matter of Matrimonie, & the Ministers, and the forme to be these words: *I take thee, &c.* *Bellarm. de Matrim. cap. 6* Here are two great absurdities: for first the preachers and Ministers of the worde onely are the dispensers of the mysteries and sacraments of the Church, 1. Cor. 4. 1. therefore the parties themselues cannot bee the ministers of Matrimonie, which they say is a sacrament Secondly, it is not euery word that sanctifieth but the word of God, 1. Timoth. 4. 5. but these words, *I take thee, &c.* are no part of the word, therefore they haue no power to sanctifie.
- 26 The Rhemistes hold opinion, that Henoch and Elias do yet liue in their bodies in paradise: Apocal. 1. 1. sect. 4. But paradise is now no other place but heauen, 1. Cor. 12. 2. 4. But there (they say) Henoch and Elias are not, for they shall come againe in their owne persons (as they holde) and resist Antichrist, and in the end be slaine of him: but bodies once glorified in heauen, can no more dye, neither are subiect to violence: If then they be not in heauen, they are not in paradise, which is no other place but heauen. Let now any indifferent man iudge, how handsomely these things agree together.
- 27 That the Angels shall beare the signe of the crosse before Christ comming to iudgement, *Bellarm. de sanctis, lib. 2. cap. 28.* This also is a phantasticall conceite of theirs, without any ground of Scripture, or any good reason.
- But of all other popish absurdities, these are most grosse and palpable, which they are driuen to confesse about their deuise of transubstantiation in the Eucharist.
- 28 First, they doe graunt, that the bodie of Christ may be and is in many places at once locally & visiblie, that his fleshis at the same time in heauen, and in earth in the Eucharist *Bellarm. de sacram. Eucharist. lib. 3. cap. 4.* Yet the Angell sayth contrarie, *He is risen, for he is not here, Math. 28. 6.* Which had beene no good argu-



good argument, if Christes body be in many places at once.  
Secondly, they further affirme, that Christes body in heaven, and at the same<sup>29</sup> time in earth, are not sundry bodies, or diuers parts of one body, but one whole body, not deuided or discontinued from it selfe, *Bellarmin. ibid.* Thus they make Christ a monstrous body, that can fill heaven, and earth, and indeed they in so saying, destroy his humanitie.

Thirdly, they graunt that the body of Christ is in the sacrament with all his<sup>30</sup> partes and dimensions, hands, face, &c. *Bellarmin. lib. 3. de Eucharist. cap. 7.* But what an absurd and impossible thing is this, that the body of a man, as of three cubites in height, and hauing other dimensions answerable to the proportion and stature of an humane body, should be inclosed in a thinne waker cake, such as they vse in their Eucharist, not a spanne in breadth, without destruction of the parts and dimensions of the body?

Fourthly, that one and the same body of Christ, in the same instant, may bee<sup>31</sup> said to be, *Sursum, deorsum*, Aboue and below, *Remotum, propinquum*, Neere vnto the earth, and farre distant from it, that it may be in motion in one place, and yet rest and be at quiet in an other, as the soule in the body, as it is in the feete, is neere to the earth, as in the head, it is further off, *Bellarmin. de sacram. Eucharist. lib. 3. cap. 4.* These are absurdities contrary to the rule of reason, that contradictory speeches should in one instant bee true of the same body or subiect. And what is heresie, if this bee not, to resemble and compare the flesh of Christ to a soule or spirit, that as the soule is in the body in no certain place, but euery where, so the flesh of Christ should bee in the worlde? for this followeth of the Iesuities comparison betwene the soule of man, and the flesh of Christ.

5 *Corpus Christi incipit esse in altari*, (sayth bellarmine) *per conuersionem panis in ipsam*, The body of Christ beginneth to bee in the Altar by the conuer-<sup>32</sup> sion or turning of the bread into his bodie, *Lib. 3. de sacram. cap. 4.* What great blasphemie is this, to affirme that Christes flesh is made of bread? for these are their owne words, that the bread is not annihilate, that is, turned into nothing, but into the body of Christ. And Bellarmine also confesseth, that Christis body in the Eucharist is made of bread, as the wine was of water by our sauior Christ, Iohn 2. But in that myracle it is certaine the water was the matter whereof the wine was made, for otherwise Christ would not haue bid the seruants fill the water-pottes with water, if hee had purposed to create wine of nothing rather then to change water into wine. *Bellar. de sacram. Eucharist. lib. 4. cap. 24.* Thus Christ by popish diuinitie shall haue a breaden body.

6 That after the wordes of consecration, there remaine onely the accidents<sup>33</sup> of bread and wine, as their colour, taste, roundnesse and such like, the substances of them being changed: And so they confesse against the rule of nature and reason grounded vpon scripture, that accidents haue a being and substance of their owne without a subiect, *Harding. defens. apolog. 305. page.* And it is the generall opinion of all popists: So in their opinion there may be the whitenes, roundnesse and

and taste of breade, and yet no bread: the rednesse, tartoesse and other properties of wine, and yet no wine. If a man then shoulde aske, what round of white or red thing is this? they cannot say bread or wine, for there is none left: Neither will they say, that the body of Christ is either white or red, and thus are they driuen to their shifts. Whereupon some of their schoole-men haue sayd, *Accidentia illa sunt in aëre, tanquam in subiecto*: The accidents are in the ayre as in their subiect, *De consecrat. distiml. 2. Specie, in glossa.*

- 34 7 They are the accidents of bread and wine, which are eaten, and chawen, or rent by the teeth, *Bellarmin. lib. 1. de sacram. Eucharist. cap. 1. respons. ad argum. 5.* And which go downe into the bellie, and nourish and feede the body, *Harding. defens. apolog. pag. 305.* Thus by popish philosophie, the accidents of wine make a man drunke, the accidents of bread may feed a man and make him fatte, without either bread or wine.

- 35 8 That Christ would not haue the external figures and shapes of the elements chaunged, but remayne still, because man woulde abhorre to eate humane flesh in the proper shape, *Bellarmin. lib. 3. de sacram. Eucharist. cap. 22.* But what an absurde thing is this? as though Christ woulde command anie vni- seemely thing, or contrarie to humanitie. And how coulde the Apostles command the Gentiles to abstaine from strangled, and from bloud: *Act. 15.* when as by their doctrine they did eate dayly in their assemblies the rawe flesh and bloud of Christ?

- 36 9 If the consecrate host, as they call it, chanceth to putrifie and corrupt, or to be burne with fire, or deuoured of a mouse, or any other vermine by the negligence of the priest, they say, it ceaseth to be the body of Christ, and that God in that very instant supplieth some other matter. *Bellarmin. lib. 3. de Eucharist. cap. 24. ad argum. 6.* Or else it returneth into the nature and substance of bread againe, as other papists affirme, *Fox pag. 496.* So there is no lesse miracle wrought by occasion of the priests negligence, then was before by the words of consecration. And it is not enough for God to worke miracles for men, but euen for Mice also: yet Bellarmine telleth vs very soberly, that all this is done, *Sine miraculo*, without a miracle: But how I pray you, can bread be turned into flesh, & flesh againe into bread without a miracle?

- 37 10 Yea some of them are not ashamed to write thus, *Si canis vel porcus deglutiens hostiam consecratam integram, non gignit quare corpus Domini non simul traiecerit in ventrem canis vel porci*: If a Dogge or a Hogge shoulde deuoure a whole consecrated host, I see nothing to the contrary but the bodie of Christ may passe withall into the bellie of the dogge or hogge, *Alexander Halles part. 4. quæst. 25. memb. 1.* And the allowed Scotie saith: *Corpus Christi potest enoui*, The body of Christ may be spued or vomited vp againe: *De consecr. dist. 2. Si quis in Gloss.*

- 38 11 They suffer not the lay people to be partakers of the cuppe, but to receiue in one kind onely, alleadging these and such like weightie causes, as the danger  
of

offspilling, sheeding, and shaking the blood out of the cuppe, or the frowning, or else sticking vpon mens beardes, and such like, *Beelar. lib. 4. de Eucharif. ca. 24. Fox pag. 1150.* Are not these (thinke you) matters of great moment and importance, to frustrate, and make void the institution of Christ?

Vnto these and such like absurdities of pope-catholike Religion, we may adioyne also the profound and waightie questions, and deepe discourses of popish Diuines: as to begin with their captaines and ringleaders, and first fathers of superstition: Austine the Monke, that was sent into England by Gregorie the first, sent vnto his master to knowe his iudgement and resolution, in these, and such like weightie matters.

First, whether a woman great with child ought to be baptized. Secondly, after how many daies the children that are borne ought to be baptized. 39

Thirdly, if she be in her monthly course, after the disease of women, whether then she may enter into the Church, and receiue the communion.

4 Whether it be lawfull for the man, after companie had with his wife, before he bee washed with water, to enter into the Church: These and such like graue questions this Seraphicall doctore sent vnto Rome to be discussed, fauouring rather of Iewish superstition, then of Christian faith and iudgement. *Plura apud Fox pag. 117.* 40

The like stufte a Monkish letter sent to king Naiton king of Pictes, by Abbot Colfride, containeth: In the which entreating of the shauing of priests, hee exhorteth the king to reforme his country, and to imitate the shauing of Saint Peter, rather then the shauing of Simon Magus: *Which at the first appearance (saith he) hath a shew of a shauen crowne, but if you marke his necke, you shall find it curtailed in such wise, as you will saye, it is rather meete to bee vsed of the Simoniſtes, then of Christians.* The blind superstitious king hauing read this letter, kneeled on the ground, and gaue God thanks that hee had deserued to receiue such a present out of Englande: *Ex Beda lib. 5. cap. 22.* Is not this deepe diuinitie, and fitte matter for the King and states of a lande to busie their heads about? And had the country no neede to be reformed touching the doctrine of faith or maners, but all must be laide aside, and care onely taken for shauing of crownes? He speaketh much of S. Peters shauing, how Peter was shaued one way, Simon Magus an other: but where findeth he in scripture, or any approved writer, either this or that? But such was the diuinitie, that Monks spent their time in in those daies. 41

Such an other great and difficulte question much troubled and busied the popes schoolmen of later times: as who should bee our Ladies confessor, or ghostly father: after much discussing and debating of this matter, it was agreed to be S. Iohn. But hereupon sprang a more doubtfull matter, that seeing our Lady was void of all sinne both originall and actuall, as they affirme, what need she should haue of confession, or if she did confesse, what she did say in her confession. And here Albertus Magnus doth helpe at a pinch, and telleth vs plainly,

her confession was this: *T*hat she had received that great grace to be the mother of Christ, not ex condigno, of any dignitie of her owne: but yet notwithstanding of congruities, *Albert. cap. 74. super Euan. Misus est.*

- 44 Anno 1509. There was a fierce contention renewed betwene the Franciscane and Dominike friers, about the conception of the virgin Mary. The Franciscans held this most blasphemous opinion, that she was not only voyd of actual sinne, but euen free from originall sinne, vnto the which shee was not subiect, no not one moment of her Conception. The Dominikes affirmed more agreeable to the scriptures, that Christ onely had this priuiledge to be conceived and borne without originall sinne, notwithstanding they granted that the blessed virgine was also sanctified and purged in her mothers wombe from originall sinne.

Yet the Franciscans preuailed, and the poore Dominikes with the truth, were crushed to the walles, the pope himselfe who was then Sixtus the fourth determining against them. *Plura Fax pag. 800.* Were not these deepe diuines and profound doctors, that would trouble themselves with this question, which was long before decyded by the Apostle, who doubteth not to say, That all haue sinned: *Rom. 3. 23. & 5. 12.* Yea and Mary herselfe acknowledgeth that shee had need of a Sauour, *Luke 1. 47.* And therefore was a sinner as well as others. Such were the matters which in those times of ignorance and darkenes the popish Clergie did occupie themselves in: *Magis puerilibus ineptiis, quam sacerdotum & curdatorum virorum prudentia conuenientia:* Matters fitter for children to toie withall, then befitting the grauitie of priestes and stayed men, as Constantine saith, writing to Alexander and Arius. *Euseb. de vit. Constantin. lib. 2.*

Thus far also concerning the absurd and friuolous positions, maintained by our aduersaries: I professe not (as I haue often said) in this treatise to make a collection of all, but euery where, taking what came next to hand, to giue the reader a taste, referring the rest to himselfe, for I trust, by these few examples, which I haue set downe, we may easily iudge and discern of popish religion: for it saith with them, as Augustine said of some other heretikes in his dayes: *Quemadmodum solet accidere, ut quando transeuntis nubes per obscura noctis intuemur, earum caligine sic acies nostra turbatur, ut in contrarium nobis fidei currere videamur: sic isti, quia in erroris sui nibila pacem non inueniunt, &c.* As it happeneth, when wee see the cloudes moue in a darkenight, our sight is so dimmed, that we imagine the starres to goe another way: So these fellows not finding any end or stablenes in the cloudes of their error, are not able rightly to iudge of the truth, but thinke that the scripture and all goeth awrie: *Da diuersi. ser. 15.* Euen thus our aduersaries being besotted with their owne imaginations, and their eye of iudgement obscured with the thicke cloudes of wilfull ignorance, doe runne as it were in a maze, taking error for trueth, and absurd and strange positions, for catholike and sound doctrine. Now to the next pillar,



The third Piller of Popish doctrine, consisting  
of 3. partes, loose arguments, weake solutions,  
and subtil and sophistickall distinctions.

The first part setting forth the loose and light arguments, whereby papistrie is vpholden.



Ist let vs see how pithily our aduersaries dispute, and how lustily they lay about them for the supremacie, & peerelesse authoritie of the pope.

Peter did excommunicate Ananias and Sapphira: He healed the sicke by his shadow: *Ergo*, he was head of the Church, Rhemist. annot. Act. 5. sect. 5. 8. Peters person was garded with foure quaternions of souldiers, Act. 12. 4. the Church prayeth for him, *ibid. sect. 4.* Paul nameth him Cephas, 1. Corinth. 9. 5. *Ergo*, he was

chiefe of the Apostles, and consequently the pope his successor is heade of the Church.

Christ said vnto Peter, I will giue vnto thee the keyes of the kingdome of heauen. Math. 16. 19. And Christ againe bid Peter feede his sheepe, Iohn 21. *Ergo*, Peter and his successors the popes, are the iudges of the true sense of the scripture, Bellarm. de verb. interpret. lib. 3. cap. 5.

Christ saith, Iohn 10. 16. There shall be one shepheard, and one sheepsfold: *Ergo*, there ought to be one chiefe pastor of the vniuersall Church, and that is Peter and his successors, Bellarm. lib. 1. de pontific. Roman. cap. 9. Whereas Christ in that place speaketh of the calling of the Gentiles: *Other sheepe I haue also, which are not of this fold:* That they together with the Iewes shal make but one sheepsfold vnder Christ.

Christ said to Peter, I haue prayed for thee, that thy faith should not faile: *Ergo*, the pope cannot faile. nor erre in faith, Bellarm. de Roman. pontif. lib. 4. cap. 3. So Christ prayeth for all the faithfull, Ioh. 17. 20. Therefore by this reason all beleeuers should be priuiledged from errour.

Wheresoener two or three are gathered together in my name, there am I in the midst

*midst of them*, Math. 18.20. *Ergo*, it belongeth to the pope to call and congregate councils: for to be assembled in the name of Christ, is nothing else but to be gathered together by the popes authoritie, which he hath receiued fro Christ, *Bellarmin. lib. 1. cap. 12.*

So by this reason if two or three of the faithfull meete together in the feare of God, Christ will not be present, vnlesse they haue the popes leaue to come together.

- 6 Christ said to Peter, *Put vp thy sword into thy scabbard: Ergo*, the pope hath both swords, *Harding. ex Iur. pag. 579.* A simple argument, Peter was rather rebuked for striking with the sword, then commanded to vse it.
- 7 *The Church that is at Babylon salueth you*, 1. Peter 5. 13. *Ergo*, Peter was at Rome: for by Babylon here he meaneth Rome, *Bellarmin. lib. 2. de pontif. cap. 2.* A silly argument to prooue Peters being at Rome: hee was at Babylon, *Ergo* at Rome: yet by their owne confession Rome is Babylon, which is the seate of Antichrist.
- 8 *Your faith is published through the whole world*, Rom. 1. 5. *Ergo*, the Church of Rome cannot erre, Rhemist. *ibid.* So S. Paul faith of the Church of the Thessalonians, *Your faith is spread abroad into all quarters*, 1. Epist. 1. 8. *Ergo*, neither could their Church erre in faith.
- 9 *God tooke of the spirite that was in Moses, and gaue it among the 70. Elders*, Numb. 11. 16. *Ergo*, Bishops haue their authoritie from the Pope, *Bellarmin.* *Ans.* The pope might rather chalenge to be Aarons successor, who was the high priest, then Moses. And hath the pope then such abundance of the spirite of God, that he can asoord a portion thereof to all the Bishops in the worlde, and yet keepe enough for himselfe?
- 10 Melchisedech was both king and priest: *Ergo*, the pope is also a temporall prince, *Bellarmin. lib. 5. de Rom. pontif. cap. 9.* This argument beside that it hath no sequels at all, containeth blasphemie: for Melchisedech was onely a type and figure of the spirituall kingdome and priestthoode of Christ, as the Apottle maketh the application, Heb. 7.
- 11 Then began men to call vpon the name of the Lord, Gen. 4. 26. *Ergo*, there were Monks before the flood, *Bellar. de Monach. lib. 1. cap. 5.*
- 12 *Suffer little children to come vnto me*, Math. 19. *Ergo*, young men and children may be made Monkes, *Bellar. de Monach. lib. 2. cap. 35.*
- 13 God saide to Abraham, *Go out from thy kined and from thy fathers house*, Gen. 12. 1. *forget thine owne people and thy fathers house*, Psalm. 45. 10. *Ergo*, it is lawfull for children without their parentes consent to enter into profession of Monkerie, *Bellarmin. ibid. cap. 36.*
- 14 Now for purgatorie, which they imagine to be a place of temporall torment after this life, they reason thus out of scripture. The prophet David sayth: *Lord rebuke mee not in thine anger, nor chastise me in thy wrath*, Psalm. 38. 1. *Wee went through fire and water*, Psalm. 66. 12. *Who shall abide the day of his coming?* for  
he



he is like a purging fire, and as fullers sope. Malach. 3. 2. *Ergo*, there is a purgatorie fire after this life. These arguments are too vaine for children: As though where the Scripture speaketh of fire, it must needes bee vnderstood of purgatorie fire, whereas the prophet Dauid by water and fire vnderstandeth the afflictions of the church: and the prophet Malachie, the day of the Lords visitation.

The like pithie arguments they ground out of the new testament, as Math. 15. 22. *He that is angry with his brother is culpable of iudgement, hee that sayth Racha, shall be iudged by a Councell.* Luke 23. the theefe vpon the crosse sayd to Christ, *Remember me, when thou comest into thy kingdome.* Acts 2. 24. *Whom God hath raised up, and loosed the sorrowes of hell (as they read) for it was impossible for him to be holden of it.* *Ergo*, there is a purgatorie after this life, *Bellar. de purgator. lib. 1. cap. 4. loc. 5. 7. 8.* These be their goodly arguments, which if they proue any thing, doe insinuate thus much, that Christes kingdome is purgatorie, as in the second place, and that Christ himselfe was in purgatorie; as it followeth by their collection out of the third place alleadged: And that a man for a rash word speaking shall be tormented in purgatorie, which they say exceedeth all the paines and punishments of this life, as out of the first place.

The like arguments they haue for purgatorie drawn from prophane authoritie, as from the Turkes Alcaron, out of Plato in *Gorgia*, out of Cicero in *summi Scipionis*, and Virgils *Aeneids*, and last of all, flames of fire doe breake forth from the great hill *Aetna*, and out of other places: *Ergo*; there must needes be a purgatorie, *Bellar. ca. 7. & 11.* Are not these substantiall arguments to ground a mans faith vpon? for Bellarmine sayth, it is an article of faith to beleewe purgatorie, and that he which beleeueth it not, is sure to goe to hell, *Lib. 1. de purgator. cap. 11.* Thus the vnbeleeuing Turkes, the heathen philosophers and poetes, are become masters of Christians mens faith.

Christ raysed Lazarus from the dead, John 11. the rulers daughter, Mat 9. the widowes sonne, Luke 7. *Ergo*, we ought also to pray for the dead, *Bellar. lib. 2. de purgator. cap. 13.*

Rom. 2. 7. *To them Which continue in Well doing, glorie, honor, and immortalitie.* 18 *Ergo*, Saints are to be worshipped, *Bellar. de sanct. beatit. lib. 1. ca. 13. arg. 5.* Moses prayeth thus, *Remember O Lord, Abraham, Isaac, and Israel thy seruants*, Exod. 32. Iob saith, haue pitie vpon me, O my friends, Iob 19. 21. *Ergo*, wee may and ought to make our prayers vnto Saints, *Bellar. ibid. cap. 19.* These arguments doe rather moue laughter, then minister any matter worthy of confutation.

The Israelites were commanded to strike the blood of the Paschall Lambe vpon the two side postes of the doore and the vpper doore post, Exod. 12. 7. Iacob laying his hands a crosse did blesse Iosephs sonnes, Gen. 48. Apoc. 14. 1. haueing his fathers name written in their foreheads: this is the signe of the crosse: *Ergo*, it is an holy and venerable signe, *Bellar. de imaginib. Sanctor. lib. 2. ca. 29.* Is not this well reasoned for the crosse?

The Israelites were commanded thise a yeare to govp to Ierusalem. Dent.

16. Christ went vp with his mother and Ioseph to Ierusalem, Luk. 2. Paul made hast to go vp to Ierusalem to keepe the feast of Pentecost, Acts 20. *Ergo*, now al. so Christians may goe in pilgrimage to Ierusalem and to the holy lande, *Bellarmin. de cult. sanctor. lib. 3. cap. 8.* Thus we learne a new point of popish diuinity, that our Sauour Christ and the Apostles went in pilgrimage: Whereas Christ himselfe saith the contrarie: *The time cometh, when ye shall neither in this mountaine, nor in Ierusalem worship the father*, Iohn 4. 23. This agreeth with an other popish tale, that Christ came in pilgrims weed to Saint Gregories table of hospitality, *Rhemist. annot. Heb. 13. sect. 2.*
21. *Swear not by heauen, it is the Lords seate, nor by the earth, it is the Lords footstool.* Math. 5. *The place where thou standest is holy ground.* Exod. 3. *Thou hast known the holy scriptures of a child.* 2. Timoth. 3. 15. *The very letters of scripture are called holy, because of the holy contents.* *Ergo*, also Images of Saints, because they are signes of holy things are to be reuerenced and worshipped, *Bellarmin. de imaginib. sanctor. lib. 2. cap. 12.* and these, with the like are their stout arguments, for the adoration of Images.
22. The prophet commanded Naaman to wash himselfe 7. times, 2. King. 4. The Altar must be clesed 7. dayes, Exod. 29. 37. Iob offered 7. Bullocks and seuen Rammes for his friends, Iob 42. So in the Apocalips, 7. Churches, 7. Angels, 7. Starres, 7. Candlestickes, 7. Thunders, and the like. *Ergo*, there are 7. sacraments, *Bellarmin. de sacrament. lib. 2. cap. 26. Rhemist. annot. Apocal. sect. 3.*
23. *Act. 8. 17. They did lay their hands vpon them, & they received the holy ghost.* *Ergo*, confirmation which is done by laying on of hands is a sacrament, Act. 19. 6. Paul layde his hands vpon them, and the holy Ghost came vpon them, and they spake with tongues. *Ergo*, a sacrament of confirmation, *Bellarmin. de sacram. confirmat. lib. 2. cap. 2.*
24. God is able to bring a Camell through the eye of a needle, Matth. 20. 26. Christ came in vnto his Apostles the doores being shut, rose out of his graue, the stone lying vpon it. *Ergo*, he may as well, and is present bodily in the Eucharist, *Rhemist. Math. 26. sect. 11. Bellarm. lib. 3. de sacram. cap. 6.* Christ transfigured his bodie in the Mount, Math. 17. hee turned water into wine, Iohn 2. Appeared to Saul out of heauen. Act. 9. *Ergo*, he may as well be present in the sacrament, and consequently is, *Rhemist. Ioh. 2. sect. 2. Act. 9. sect. 1.*
25. For the sacrifice of the Masse they reason thus: *Prou. 9. 1. Wisdome hath buile her an house, slaine her victuals and drawen her wine: Melchisedech brought forth bread and wine to Abraham*, Gen. 14. The priests and Leuites shall not want a man, to offer burnt offerings continually, Ierem. 33. 18. *Ergo*, there is a sacrificing priesthood vnder the Gospell, and the Masse is properly a sacrificer *Bellarmin. lib. 1. de Missa. ca. 6. 9.* But here they haue prooued nothing, vntill they say, that the Masse is a burnt offering, or that therein there is an oblation of bread and wine, which they will not graunt.
26. Likewise they reason out of the new testament: as Iohn 4. Christ saith, *The*  
house

beare commeth, when the true worshippers shall worship my father in spirit and truth. Acts 13.2. As they ministered & fasted, the holy ghost said, Separate we Paul and Barnabas. Christ also said, Hoc facite, Do this in remembrance of me. In all these places by worshipping, ministering, doing, we must vnderstand sacrificing: Ergo, the Masse is truly and properly a sacrifice, Bellarm. cap. 11. 12. 13.

Iob offered sacrifice vnto God for his friends, Iob 42. Ergo, the Masse is a sacrifice propitiatorie. Bellarm. lib. 2. cap. 2.

Timoth. 1. Epist. 2. 1. I exhort (saith the Apostle) that first of all supplications, prayers, and giuing of thanks bee made for all men, for Kings, and for all that are in authoritie, that we may lead a quiet, and a godly life, Ergo, the Masse is a sacrifice available for the obtaining of temporall blessings, for these are the supplications which are made in the Masse, Bellarm. lib. 2. de Missa. cap. 3.

Christ hanging vpon the Crosse vttered but seauen short sentences in the hearing of those that stood by, for the space of 3. houres, all the while beside holding his peace: Ergo, the priest at masse is not bound to vtter al the canon with a loud and audible voyce, Iob. 2. cap. 12.

The Prophet Dauid saith, Let my prayer be directed before thee as incense, Psal. 141. 1. Ergo, censuring and burning of incense is to be vsed in the Masse, Bellarm. lib. 1. de Missa. cap. 13.

For auricular confession, they bring these and such like arguments: Adam & Eua confessed their sinnes vnto God, Genesis 3. and Cain also, Genes. 4. At the voice of Christ Lazarus came forth of the grane, and was loosed by his Apostles from his graue clothes, Iohn 11. So men confessing their sinnes to the priests, by them receiue absolution, Ergo, auricular confession necessary with particular enumeration of sinnes.

It were too long to heape together, either all, or most of those childish and wanton arguments, whereby our aduersaries doe rather dally then dispute with vs, ministering rather matter of sporte and laughter, then enforcing any sound perswasion of their cause: But by these, which we haue seene wee may gesse of the rest. Let indifferent men now iudge, whether wee may not iustly say vnto them (their proofes and arguments being so weake, and hanging so euill together, as Irenaeus objected to the heretikes) that they make a rope of sand. All the world beginneth to see their nakednes and beggerie, what sleight arguments, what loose coniectures, what poore shifts they vse: and howe in most of their chiefe questions, they are faine to begge some helpe of the Iewes, and runne to their beggerly ceremonies, as S. Paul calleth them, for succour. It shall not be amisse to see a few examples of this matter.

To proue their traditions beside scripture, they alleadge the vnwritten traditions of the Iewes, Bellarmine de verb. lib. 4. cap. 8. And yet wee read of no such authenticall traditions which they had, but those which were vnlawfull and superstitious, condemned by our Saniour Christ, Mark. 7. 9. Ye reiect the commandments of God, to obserue your owne traditions.

They ground the vsurped Monarchie of the pope ouer the whole Church vpon

pon the example of the high prieſthoode in the lawe, which was a type and figure of Chriſt, and in him accompliſhed, Heb. 4.15. & 9.24. *Bellarmin. de Roman. pontif. lib. 1. cap. 9.*

- 3 The name of Clerkes or Clergie men Bellarmine deriueſh from the Iewes: amongſt whom the Leuites were ſayd to be the Lords lot & inheritance, *Numb. 18. Bellar. lib. 1. de Clericis, cap. 2.* And thus he would bring in a legall & Iudaicall difference between the Miniſters of the goſpel and the people, as there was between the Leuites and the other tribes: Whereas before the Lord there is no difference betweene them in that reſpect: for they are all, both people and paſtors, the Lords inheritance and lot, 1. Pet. 5.3.
- 4 The ſingle life of the Clergie he would proue, by the example of the prieſtes in the law, who when their courſe came to ſacrifice, ſeparated themſelves from their wiues, *Bellarmin. de Cleric. lib. 1. cap. 19.* But who ſeeſh not, that this was a legall ſanctitie onely, repreſenting the integritie and puritie of the true and perfect prieſt Chriſt Ieſus: for otherwiſe by the ſame reaſon, they may exact the like abſtinentie of all Chriſtian people, becauſe all Iſraell was commanded to keepe from their wiues 3. daies, before the Lord appeared in Sinai, *Exod. 19.*
35. 5 Vowes and Monckery proued by the example of the Nazarites and Rechabites, amongſt the Iſraelites, *Bellar. de monach. lib. 1. cap. 5.*
- 6 Their lenten faſt warranted by Moſes and Elias ſourtie dayes faſt, *Rhemist. Math. 4. ſect. 2.*
- 7 They ſay, the Temples of Chriſtians ought to be built, *ad ſimilitudinem templi Salomonis*, after the ſimilitude and patterne of Salomons Temple, *Bellar. lib. 3. de cultu Sanctior. cap. 3.*
- 8 Their conſecrated oyle, ſalt, water, aſhes and ſuch trumperie, they would warrant by the like ceremonies uſed in the lawe, as the ſalt water, *Numb. 5.* the water mingled with aſhes, *Numb. 19. Bellarmin. de cultu Sanctior. lib. 3. cap. 7.*
- 9 The Chriſme, which is uſed in the popiſh Church in Confirmation, brought in by ſuperſtitious imitation of the holy oyntment, whereby the prieſts and the tabernacle were annointed in the law, *Bellar. de ſacram. Confirm. lib. 2. cap. 8.*
40. 10 The Maſſe, a ſacrifice propitiatorie, becauſe the Iewes had ſacrifices for ſinne, *Leuit. 4. 5. Bellarmine, de Miſſa, lib. 2. cap. 2.* As though all thoſe ſacrifices were not types and figures of one onely propitiatorie ſacrifice of Chriſt vpon the croſſe.
- 11 Their private Maſſes, wherein the prieſt receiueſh alone, the people ſtanding by, authoriſed by the praſtiſe of the prieſts in the law, who ſacrificed within, & the people waited without, *Bellarmin. ibid. cap. 9.* As though the vail of the temple was not rent aſunder in the paſſion of Chriſt, which before kept the people from the ſight of the holy things: and now the papiſts would draw the curtaine before their eyes ſtill.
- 12 Popiſh Maſſing garments inuented to reſemble the coſtly attyre of the high prieſt in the lawe, *Bellarmin. de Miſſa, lib. 2. cap. 15.* Whoſe rich ornaments, and beautifull attyre, were euident types and figures of the ſpiritual beauty and excellencie

cellencie of the kingdome and priesthoode of Christ, Psalm. 45. 9. 13. 14.

The superstitious dedication of their Churches they borrow from the practise <sup>13</sup> of people vnder the law: as the Church was solemnly dedicated in Salomons time, in Esra his daies, 2. Chron. 7. Esra 6. And by the Machabees, 1. Machab. cap. 4. And therefore Christian Churches ought to be dedicated in like sorte, *Bellarm. de cultu sanctor. lib. 3. cap. 5.* Whereas it is certaine, that the solemne dedication of the Iewish temple, was a lively resemblance of the dedication of the true tabernacle, which was the body of Christ, Heb. 8. 2. *And of the new & living way, dedicated vnto vs by the vail, that is, his flesh, He. 10. 20.* And yet neuer did the Iewes vse halfe of those ceremonies (but such toyes none at all) in dedicating the temple, as papistes doe in hallowing of theirs: Such are the burning of Tapers, picturing of Crosses vpon the walles, sprinkling of water, and of ashes vpon the pavement, making of Characters: The Iewes themselves would blush to behold such things, *Bellarm. ibid.*

The adorning of their Churches, with images, crosses, vestimentes of siluer, <sup>14</sup> golde, silke, precious stone, their gorgeous and sumptuous buildings, warranted by the example of Salomons Temple, which was beautifull both within and without, *Bellarm. ibid. cap. 6.* yet they might haue knowen this, that the beautie and glory of the first house did shadow forth vnto the Iewes the spirituall comeliness and excellencie of the last house, that is, the church of God vnder Christ, Higgeus 2. 10. And so saith the prophet Esay, speaking of the spirituall temple: *I will laye thy stones with the Carbuncle, and thy foundations with Saphirs,* chapter 54. 11.

Yet we deny not, but that the externall Churches also of Christians, ought to be built, and adorned with moderate cost after a decent and comely sort.

The priests in the law, were to iudge of leprous persons, and to discern their <sup>15</sup> leprosie, Leuitic. 13. 14. Therefore Christians are now also bound to make particular confession and enumeration of their sinnes in the eares of the priestes, *Bellarm. de penitent. lib. 3. ca. 3.* Yet the priestes were not to take knowledge of euery infirmitie or disease, but of this contagious and infectious kinde: howe then can they hence conclude, that the knowledge of all sinnes both great & small belongeth to the priest? And who knoweth not, that herein the priesthoode of the law, did decypher the priesthoode of Christ, by whome our spirituall leprosies are discerned and cured?

Nay they do not content themselves with an apish imitation of Iewish cere- <sup>16</sup> monies, but they also belie them, and father vpon them such things, as they neuer vsed: as that they pray for the dead, which it is certaine the Iewes to this day doe not. And whereas the fact of Indas Machabzeus is commended for praying for the dead, 1. Machab. 12. 44. it seemeth to be put into the storie by the author (whosoever he was) of his owne: for Iosephus, who write fise bookes of those matters, and out of whose workes this storie seemeth to bee abridged, entreating of this place, maketh no mention at all of prayer for the dead. *Lib. cap. 19.* And againe, in this place prayer is made for open Idolaters, which is contrarie

to

to the practise of the popish Church, who denye prayer to bee made for those which die in deadly sinne.

In like manner they burthen the Iewes with authentickall vnwritten traditions beside scripture: Such they had none as we haue shewed before, *Loc. 1.*

17 47 Lastly, the papists doo farre exceede the Church of the Iewes, in number of ceremonies, but in lightnesse and vanitie of such childish toyes, the Iewes neuer came neere them, or were once like vnto them. We will giue one instance of the ceremonies vsed in baptisme: First, they touch the eares and the nostrils with spittle of the party baptized, that his eares may bee opened to heare the word, and his nostrils to discern between the smell of good and euill. Secondly, the priest signeth his eyes, eares, mouth, breast, forehead, with the signe of the crosse, that all his senses thereby may be defended. Thirdly, hallowed salt is put into his mouth, that he may bee seasoned with wisdom, and kept from putrifying in sinne. Fourthly, the partie is annoynted with oyle in his breast, that he may be safe from euill suggestions; and betweene the shoulders, which signifieth the receiuing of spirituall strength. Fifthly, hee is annoynted with the Chrisme in the toppe of the head, and thereby is become a Christian. Sixthly, a white garment is put vpon him to betoken his regeneration. Seuenthly, a vayle is put vpon his head, in token that hee is now crowned with a royall diademe. Eightly, a burning taper is put into his hand, to fulfill that saying in the gospell, *Let your light shine before men*, Bellarmine, lib. 3. de Baptismo, cap. 26. 27. I report mee now to the Iewes, if euer they vsed such toyes, or doe to this daye in any of their rites and ceremonies. So that we may iustly say with Augustine, *Ipsum religionem oneribus premunt, ut tolerabilior sit conditio Iudaorum, qui legalis sarcinis, non humanis presumptionibus subiiciuntur*: They cumber religion with their burdnesome inuentions: so that the Iewes case was more tolerable, (than theirs that liue vnder poperie) who were subiect onely to legall ceremonies, not to the inuentions of men. And thus we see the weakenes of popish religion, and feeblenes of their cause, who through very beggerie are constrained to patch vp their tattered garments with Iewes ragges. Thus much for the first part. Now to the next.

Epist. 119.  
sup. 19.

*The second part of this pillar, containing the insufficient  
answers and solutions of our aduersaries.*



S most of the arguments, which our aduersaries vse against the common cause of the Gospell and the truth, doe very feebly and weakly conclude any thing against vs: so their answers likewise which they shape vnto such arguments, as they are pressed withall, are very simple, and doe bewray the weakenes of their cause. Some particulars for examples sake wee will see.

Being vrged concerning prayers in an vknownen tongue, with that place of  
Saint



*Saint Paul: If I pray in a strange tongue, my spirit prayeth, but mine understanding is without fruit, 1. Corinth. 14. 14.* That is, such prayers are unprofitable to the Church which it vnderstandeth not. They answered, that publike prayer is made vnto God not to the people: and it is enough, if God vnderstand, though the people vnderstand not, Bellarmine, *de verbo Dei*, lib. 2. cap. 16. obiect. 2. A verie absurd answer: for if it were sufficient, that God vnderstandeth publike prayers, they need not be vitered with the voyce, but conceived onlie in the heart, the thoughts whereof are as well vnderstood of God, as the wordes of the mouth. And the Apostile reasoneth cleane contrary, shewing that the vnlearned cannot say *Amen* to prayers not vnderstood, v. 16. *Ergo*, the vnderstanding also of the people is necessarie.

Whereas we alledge that place, *Apocal. 22. 18. If any man shall add vnto these things, God shall add, &c.* To proue the Scriptures to bee sufficient, and to containe all necessarie matter to saluation, and thm nothing ought to bee added to them to supply their wants. Their answer is, that Iohn doth onely forbid any addition to bee made to that booke, Bellarmine *de verbo Dei*, lib. 4. cap. 10. *resp. ad secund. obiect.* whereas notwithstanding the same sentence is pronounced els where, generally of the whole word of God, that nothing must bee added to it, *Deut. 4. 2. 12. 32. Prouerb. 30. 6.*

We againe reason thus, *The whole Scripture is profitable to teach, so improu,* 3 *&c.* as S. Paul sayeth 2. Timothy. 3. 16. therefore the Scriptures containe al things necessarie to saluation, wee neede no other helpes. Their answer is, that Saint Paule saith not the Scriptures onely are sufficient to these purposes, but that they do, *ad hoc omnia prodesse & iuuare*, they doe profite and helpe towards these purposes, Bellarmine *ibid.* As though it followeth not in the same place, *that the man of God may be absolute, being made perfect in all good works, v. 17.* If the Scriptures then worke an absolute perfection in men touching the former duties, then are they not onely profitable, but sufficient. *ad illud quod obijci-*

To proue, that although Christ in the very first moment of his conception, 4 was perfect God and perfect man yet as man receiued not at once the fulnesse of wisdom, but grew vp, and encreased therein dayly, we vrge that place in Luke: *And Iesus increased in wisdom, and stature, cap. 2. 52.* They answered, he did increase *opinionem hominum*, onely in the opinion of men: whereas it followeth in plaine and direct words in the text, *Hec increasit in the forenamed graces, both with God and men*, Bellarmine *De Christi anima*, lib. 4. cap. 5. *resp. ad 3. locum.*

To that place, Mark 13. 32 of that day and howe knoweth no man, ne not the 5 Angels which are in heauen, neither the sonne himselfe sawe the father: which wordes plainely shewe, that Christ as man onely knoweth not the time of his coming to iudgement: They frame this answer, *Non scit ad dicendum alijs*: The son of man is sayd not to know it, that is to declare it to others, but to keepe it secret to himselfe: Bellarm. *ibid.* This answer is very insufficient: for as the son knoweth it not, so neither do the Angels: if the sonne be sayd, not to knowe

it to tell others, and yet knoweth it in himselfe: so likewise the Angels shoulde know it to themselves, though not for others: but I think, they will not say, that the houre of Christes comming is revealed to the Angels. Againe, as the sonne is said not to know it, so the Father is said to know it; if the Sonne onely knowe it not, to reueale it to others, then the Father knoweth it to the intent he should declare it to others: but neuer yet was it declared to any creature nor euer shal, till Christ suddenly appeare in the cloudes.

- 6 Whereas S. Peter saith, *Whom God raysed up, loosing the sorrowes of hell* (as the Rhemists translate) Christ, they say, loosed other men from those dolours of hell: Rhemist in eum locum, Bellar. de Christ. lib. 4. cap. 8. yet it followeth, *because it was impossible for him to be holden of it*: these sorrowes therefore were loosed, which Christ was in for a while, but coulde not be long kept there, namely, the sorrowes of death; as wee doe reade agreeable to the Greeke text, not the sorrowes of hell: It is therefore but a childish snift which they vse, and contrary to the fence and words of the text.

- 7 Being vrged, with that scape that Peter made, Galath. 2. for the which hee was reprocued of Paul, they shoote out these wordes, *Sine dubio peccatum illud aut veniale, ac leuissimum fuit*, Either it was a veniall and most light offence, or he offended onely materially: that is, *erratum quoddam fuit, sed absque Petri culpa*: an error was committed, but without any fault at al of Peters, Bellarm. de pontif. lib. 1. 28: A most grosse and absurd answer. First S. Paul sayth he withstood Peter to the face, that is, openly and plainly rebuked him, & not without iust cause, for he was to be blamed, Galath. 2. 12: Secondly, Peters fault was, that he constrained the Gentiles to doe like the Jewes, v. 14. And by his example hee caused the Jewes and Barnabas to dissemble: Is dissimulation then so small an offence? or was it so light a fault, to constrain the Gentiles *Judaizare*, to play the Jewes? or was Paul so vndiscreete, so sharply to reprocue so worthie an Apostle for so small a fault? Thirdly, and what doctrine is this, that a man may sinne, and not be guiltie of sinne? may do a fault, and not be faultie? as though sinne committed ignorantly and vnwittingly, doe not bring a guilt with them; albeit not so great and heynous, as sinne willingly done: For to what end els were sacrifices appointed in the law for sinnes of ignorance? Leuitic. 4.

- 8 Where we alledge the example of Saint Paul, that appealed vnto Caesar saying thus, *I stand at Caesars iudgement seat where I ought to be iudged*, Act. 25. 10. to prooue that as Paul, so Peter & his successors were subiect to the terrene and secular power of the Emperours. Their answer is, that there is not the like reason of Heathen & Christian gouernours: for vnto them, euen the chiefe Bishop was subiect in ciuile causes: but when Princes became Christians, they then were to submit themselves to the Pope, as sheepe to the shepheard, Bellarm. de Rom. Pontif. lib. 2. c. 29. A worthy answer: as though the Gospell did abridge the lawfull authoritie of Princes: for if it were the right of Heathen Emperours to be supreme Iudges of all persons: (otherwise the Apostle would not voluntarily haue appealed to an vlawfull and vsurped power:) Much more may Christian

lian Princes challenge the same right. They cannot answer, that Caesar had this power by usurpation: for the Apostle was not compelled thereunto, but made free choyse of Caesar to be his Iudge.

To proue that it is not lawfull nor conuenient for one and the same man to be both an Ecclesiasticall and temporall prince: We bring forth these and such like places of Scripture, *It is not meete we should leaue the word of God and serue tables.* Act. 6. 2. *No man that geth a warfare, entangleth him self with secular busines.* 2. Timoth. 2. They answer vs, that it is not meete an Ecclesiasticall person should attend vpon base offices, as to be a Cator or prouider of victuals, to be occupied in buying & selling, and such like, Bellar. *de pontif. lib. 3. cap. 10.* But they haue sayd iust nothing: for who seeth not that these secular affaires are forbidden, not so much because of their basenes or vilenes, as because they are lettes and impediments vnto the pastorall function? Now it is most plaine & euident, that the charge and care of ciuill government, are as great, nay a greater distraction of the minde, then the executing of smaller and baser offices, and require greater studie and industrie, and therefore doe as well, nay much rather hinder and let the progresse of spirituall matters. And yet further to shewe what a frivolous and feeble answer they haue made, our Saviour Christ sayeth, to put all out of doubt, *Who made me a Iudge, or denider over you?* Luke 12. 14. They will not say (I trowe) that these are base and vile offices, to be a Iudge of controuersies, and a denider of landes and hereditaments, and to giue vnto euery man his owne: yet euen these principall prerogatiues of ciuill government our Saviour doeth refuse, as vnfit to bee matched with the preaching of the Gospell.

Whereas we inferre vpon Peters example, Act. 10. 2. 6. who forbid Cornelius to worship him, that Saints and holy men are not therefore to be adored with any religious worship: It is answered, that Cornelius did well, & as he ought, in worshipping Peter: but Peter of modestie refused to take it at his hands, Bellar. *de sanct. lib. 1. cap. 14.* Yes, but Peter rendereth a reason: For I am also a man, ver. 26. insinuating, that such religious worship belonged vnto God, not vnto man; If it bee then a point of modestie onely for the creature to refuse that homage which is due to the creator, then was this modestie in Peter.

That there was & is, one and the selfe same substance both of the sacraments of the olde Testament, and of ours, we prooue it by Saint Pauls wordes, *They all did eate of the same spirituall meate, and did all drinke the same spirituall drinke,* 1. Corin. 10. 4. Answer is made, that they did eate and drinke the same spirituall meate and drinke amongst themselues, not the same with vs, Bellar. *de Sacram. lib. 2. cap. 17.* which is but a vaine triffe: for the Apostle addeth, *they drinke of the spirituall rocke that followed them, and the rocke was Christ,* v. 4. Now Christ is the same spirituall rocke both vnto vs, and vnto them: not vnto them onely amongst themselues, or to vs ouely, but both vnto them and vnto vs.

That the baptisme of Iohn, and the baptisme of Christ, was one and the same in substance, and of the same efficacie & force, we proue it thus: Iohns baptisme

was the baptisme of repentance for remission of sinnes: Luke 3.3. So also was the baptisme of Christ: *repent and be baptized every one of you, in the name of Iesus Christ, for the remission of sinnes: Act. 2. 38. Ergo, there was the same fruit and effect of each baptisme. They doe aunswere vs thus, No sayth the Iesuite, there is not the like reason of both, for repentance went before Christes baptisme as a necessary preparation thereunto, but it followed Iohns baptisme, as an effect thereof: Bellarm. de baptis. lib. 1. cap. 23. This answer is too vaine and frivolous, for in repentance are two things, the purpose of hart, Act. 11. 23. and the amendment of life, which consisteth in being buried and dead vnto sinne, and rising vp to the newnes of life, Rom. 6. 4. This purpose and vow of hart with confession of sinnes, went as well before Iohns baptisme as Christis: for the people first came and confessed their sinnes, and then were baptized of Iohn: Math. 3. 6. Luke 3. 12. And as for amendment of life, which is the accomplishment and fruits of repentence, it neither went before Iohns baptisme, nor Christis: not Iohns by their own cōfession, nor Christis: for in the same instant, that the apostle said, *Repent and be baptized: Act. 2.* They were baptized, so that the time serued thē not to shew the fruits of repentance, and by baptisme we are buried vnto sinne, and rayled vp to newnes of life, Rom. 6. 4. But the fruits & efficacie of baptisme goeth not before, but followeth after: thus the vanity of their answer is vanished and blowen away.*

- 13 Whereas we obiect that saying of Christ, *Except ye eate my flesh and drinke my blood, ye haue no life in you, Iohn. 6. 53.* That it can not be vnderstoode of the Eucharist, as our aduersaries do expound all such places in that chapter, for then no man could bee saued without this sacrament, which were an absurde and hard saying: And so both infants, which are not fit to receive it, and all such, as are preuented by some remediles necessitie, should be cut off from the hope of saluation. They answer thus: first, that the place is to be vnderstoode onely of those that are *Adulti*, of yeares of discretion, not of infantes. And agayne, all men are bound eyther to communicate, *reipsa aut desiderio*, either in verie deede, or else in vowe and, desire Bellarm. de sacram. Eucharist. lib. 1. cap. 7. *resp. ad argum.* 3. This answer is like vnto the rest, verie insufficient, and may be turned vpon themselves, for whereas they vige the necessitie of baptisme out of these wordes of our Sauour, *Except a man bee borne of water and the spirit, he cannot enter into the kingdome of heauen*, Iohn 3. 5. May it not as well bee answered that children also are excluded heere, as in the other place? for the wordes are in both places generally spoken without exception. Againe, Christ sayth, *except yee eate*: if this may be done in vowe and desire, that is spiritually, which wee affirme and graunt, then is it not meane of the sacramentall eating onely, as the Papistes beare vs in hande; and so they are contrary to themselves: Lastly, if it bee necessary to receive the Eucharist either actually and indeede, or in vowe and desire (which is most true) There is the like necessitie thereof, as of baptisme: For the Rhemistes confesse as much, that they before God are accepted as baptized that depart this life

with wine & desire to haue this sacrament, but by some remedies necessitie could not obtaine it, *Annot. Iohn. 3. Sect. 2.* Thus baptisme by their owne confession is prooued to be no more necessarie than the other Sacrament; and so are they taken with their owne wiles.

Against the reall presence in the Eucharist, amongst other argumētis, we do bring forth this: S. Paule in diuers places calleth the Sacrament bread after consecration: as 1. Cor. 10. 16. *The bread which we breake, is it not the communion of the body of Christ?* And chap. 11. 26. *As often as ye shal eate this bread, & drinke this cup, ye shew the Lords death til he come.* 14

The Apostle calleth it bread, *Ergo*, it is bread, not the body, flesh or blood of Christ. To this argument, they make vs this aunswere: The Apostle calleth it bread, because it was bread before, or because it appeareth to bee bread, not that it is bread, *Bellarmin. de Eucharist. lib. cap. 1. 14. respons. ad loc. 13.* Yea, but the Apostle maketh mention together both of the bread and cup: If it be called bread, because of the appearance onely; then by the like reason so is the cup: & as there is no bread in deed, so there shalbe no cup. Again he saith he, *The bread which we breake*; but the shape or forme of bread cannot be broken, but the substance. Neither wil they say, that Christes bodie is deuided or broken: therefore it is true bread which the Apostle so calleth. Lastly, if they like this speech of the Apostle, that he should call it breade after consecration, how cometh it to passe, that they are afraide to call it bread in the Canon of the Masse, but the bodie of Christ only? It should seeme therefore by their practise, that they mislike the apostles phrase and manner of speech.

That the Eucharist ought to bee ministred in both kindes, we confirme it out of that place, Ioh. 6. 53. *Except ye eate the flesh of the sonne of man, and drinke his blood, ye haue no life in you:* which oure aduersaries expound of the Eucharist. Their answere is this: that here the coniunction or particle, &, and, must be taken after the phrase of scripture, for the Disiunctiue, *vel*, either: as if the sense were this: except you either eate or drinke, *Bellarmin. de Eucharist. lib. 4. cap. 25.* By this reason, they make it a thing indifferent, either to eate or to drinke, to doe any one of them: and so, as the people doe onely eate in the Sacrament amongst them, & not drinke; the contrarie custome also may be brought in, for the people to drinke onely, & not to eate, which I thinke they wil be loath to grant.

Again, where they presse vs for the necessitie of baptisme with that place, Iohn. 3. 5, *Except a man be borne of water and the Spirit:* wee can aunswer them with their owne words: And in this place, &, is taken for either, *vel*, as if it were said Every man must bee borne either of water or of the spirit. Although wee haue better answeres, & are not driuen to vse any such shift, yet thus they do make rods for themselves to be whipt withall.

Whereas we thus reason, that the Eucharist ought to be ministred in both kindes, because the death of Christ cannot otherwise be lively shewed forth, but both by eating and drinking in remembrance of Christ: 16

The Iesuite boldly answereth, that a sufficient commemoration may bee made by receiuing onely in one kind, *Bellarmin. de Sacram. Eucharist. lib. 4. c. 27.* cleane contrary to S. Paul, who saith: *As often as ye shall eat this bread, & drink this cup, ye shew the Lordes death till he come, 1. Cor. 11. 26.* To remember and shew forth the death of Christ, he requireth receiuing in both kinds.

- 17 That the mariage of Ministers, is authorized by the word of God, wee proue out of S. Paul. 1. Timoth. 3. 11. who hauing first described the office of Bishops and pastors of the Church, and what maner of men they ought to be, commeth afterward to set forth the qualities and conditions that should be in their wiues: *That they should bee honest, sober, and faithfull.* The Iesuite here telleth vs, that the Apostle meaneth such, as had bene their wiues before they were ordained, *li. 1. de Clericis, c. 20.* Ans. I will aske them the one question: Their former wiues married before, did they renounce them afterwarde, or retain them? If they renounced them, what neede had the Apostle to bee so carefull in setting downe rules and precepts for their wiues? for it was no more to them, how they demeaned themselves than other women. If they retained them in the name of their wiues, they either liued together, or apart: not apart, for the Apostle prescribeth an order for the Ministers house and children, ver. 4. But there is no reason that the mother should want the comfort of her children, though she inioyed not the companie of her husbande: It is therefore most like the mother liued with her children, and the children with their father: and where else then should their mother liue, but with their father? If then they liued in one house together, how then is she not now his wife as freely, and for all honest purposes and ends of mariage, as before? Who seeth not now, how weakely these things hang together?

- 18 And that it is as lawfull for the Ministers of Gods worde to marrie after their calling to the Ministerie, as before, we shew it by these words of the Apostle: *Have we not power to lead about a sister a wife? 1. Cor. 9. 5.* Their answer is, that it must be read thus, a sister a woman: for certain deuout womē folowed the Apostles which ministred vnto them of their substance, *Rhemist. Annot. in hunc loc.* Ans. But this were a superfluous speech, to say, a sister a woman, whereas it had been enough to say, sister, which word also expreth the sexe. And seeing the Apostles had wiues of their owne, it is an absurde thing to imagine, that they woulde choose rather to goe in the companie of strange women, their owne wiues being more necessary to attend on them, and more fitte for auoyding of offence.

- 19 That the hearing and preaching of the worde of God is a necessary note of the Church, wee conclude out of our Saujour Christes wordes: *Iohn 10. My sheepe heare my voice.* Bellarmine answereth, it is a note whereby a man may gesse of his election, to heare the worde of God, but not a visible note to know the Church by, *Bellarmin. de notis eccles. lib. 4. cap. 2.* A grosse answer, as though whereby a man is knowne to bee a true member of the Church, the Church it selfe also is not knowen to be a true Church. If one man be knowen to be of the Church,



Church, because hee obeyeth the voice of Christ, why shall not a congregation of many men be knownen to bee the Church of God likewise by embracing the word of God?

Again our Sauour Christ sayth, *Where soeuer two or three are gathered together in my name, there am I in the middlest*, Matth. 18. Hence we conclude that to assemble together in the name of Christ, that is, to heare his word, and receiue the sacraments, is a most manifest note of the true Church. Bellarmine answereth: this place sheweth not where the Church is, but where Christ is, *Bellarmin. ibid.* A most ridiculous and vnskillfull answer: as though where Christ is knownen to bee present, there is not necessarily the Church: for where else is he to bee found, but in his Church?

Christ said to Peter, *dic Ecclesia*, Tell it to the Church, an obstinate sinner must be referred to the censure of the Church: *Ergo*, Peter and his successors are not the supreme iudges: for here he is referred to the Church. Bellarm. So the pope doth, *dicere Ecclesia*, tell it to the Church, *id est, sibi ipsi*, that is, hee telleth it to himselfe, *lib. de concil. 2. cap. 19.* Ans. Is not here good stuffe? the pope is now become the whole Church: contrarie to the sense of this place: for in censuring of offenders wee must proceed by degrees: first, one must rebuke him that sinneth, the 2 or 3. last of all it must be declared to the Church: so then, as two or three are more than one, so the Church is more than 2. or 3. But the pope is not 2. nor 3. much lesse can he stand for the whole Church.

That the Apostles were all equall in authoritie, we shew it out of Saint Paul, Ephes. 2. 20 where the Church is sayd to be built vpon the foundation of the Apostles indifferently. Bellarmine answereth: that they had all chiefe authoritie committed vnto them as Apostles, but Peter as ordinary pastor. Answ. But the Apostleship was the highest office in the church. A pastor or Bishop was inferior to an Apostle: first Apostles, saith S. Paul, 1 Corinth. 12. 28. If then they were equall as Apostles, there could bee no superioritie amongst them: but such are their fond and childish answers.

Whereas we reason thus against reliques: that therefore the Lord buried the bodie of Moses, lest the Israelites should haue worshipped his bodie, & so committed Idolatrie. Bellarmine telleth vs, that men are not so prone to Idolatrie now as the Israelites were, and therefore may more safely be admitted to worship reliques, *de Reliqu. Sanctorum, lib. 2. cap. 4.* Whereas dayly experience of popish Idolatrie sheweth the contrary: for there was neuer, no not in the most corrupt times of that Church, such grosse idolatrie and superstition, and with such boldnes committed, and so vsually, as is now among papists.

And these with suchlike are their answers to such places of scripture, as wee bring against them. The like answers also they giue vs in other matters.

Whereas we tell them, that his name *Latimus* in Greeke letters thus, *Λατίνος* doth containe the mysticall number of 666. Apocal. 13. The Iesuite maketh this simple answer, that *Latimus* with *e. i.* maketh that number, not with single *i.* *Lib. 3. de Pontif. cap. 10.* Ans. Herein first he sheweth his ignorance,

as though the greek diphthong, ei, be not vsually exprest by a single i. In Latine. And what if e. be left out? wee want but 5. of the number. But what a poore shift is this, wee haue founde out the name of Antichrist in *Latinus* sauing one small letter.

- 26 Where wee tell them, that Rome is the citie built vpon seuen hilles: they answere vs, that it now standeth in a plaine, in *Campa Martia*, *Sanders*. A sillie shift. But it is certaine at that time, when Saint Iohn wrote the Apocalypse, that it stode vpon seuen hilles, & to this daye, there are auncient monuments and goodly buildings, Churches, chappels, Abbeyes, or such like vpon euerie one of those hilles.

- 27 It were too long particularly to set downe all their absurde, and answerlesse answers, their sillie shifts & starting holes. As whereas Gregorie maketh one *Scholasticus* author of the Canon of the Masse, they answere, *S. Petrus Scholasticus dici potest*, that S. Peter may wel be termed a schooleman, *Bellar, de Miss. lib. 2. cap. 19.* which is in deed to set the spirite of God to schoole; to say, that the Apostles were brought vp in schooles.

- 28 Thus in another place he is constrained to grant, that marriage betweene Infidels ought to be, after they are baptized, the second time contracted & solemnized, *Bellar, de Matrim. lib. 1.;* as though they had lived in adulterie before: for if the first contract were firme, what neede a second? and if the first contract be dissolved by baptisme, then are the parties free to marrie where they will. See what an absurd answere this is.

- 29 Whereas wee tell them that Syluester the second, was a great coniurer & Necromancer, as it is recorded in authentickall stories: The Iesuit thus pretily would excuse the matter, that because he was wel seene in Geometrie and in the Mathematickes, therefore that rude and vnlearned age iudged him to be a Sorcerer, *Bellar, de pontif. lib. 4. cap. 14.*

- 30 So another telleth vs, whereas wee worthily vpbraide them with that whore Pope of theirs dame Ioane, that sate 2 years in y<sup>e</sup> Papacie: that the Pope might be an Hermaphrodite, or Herkinalson, that is, both a man & a woman: or being first a man might afterward be turned into a woman: *Copus, dialog. 1. p. 47.* And all this might be more likely in their opinion, than that a woman should step into the Popes chaise. What now will these men be ashamed to speake or write, that dare vtter such follies?

- 31 It were too long to declare all their shifts of descant, as wee say: as when they are pressed with the authoritie of auncient writers, whome in words they will seeme to make great account of: if they cannot readily finde some cauill or other to shift it off, they wil not stick boldly to refuse and denie them: as where wee report the storie out of Sozomene, vpon what occasion *Nectarius* Bishop of constantinople abolished the custom of auricular confession: *Bellar, mine steppeth in boldly and saith, Non ignoramus Sozomenum in historia multa esse mentium:* Wee are not ignorant, that Sozomene hath told many lies in his historie, *de penitent. lib. 3. cap. 14.*

Likewise in another place the Iesuite refuseth Platina, *now published authoritatively* 31  
*vitae illas Pontificum scripsit*, Hee was not by publike authoritie allowed, to  
write the liues of the popes, *de penitent. lib. 3. cap. 13.*

Benno a Cardinall refused, that wrote the storie of Gregorie the 7. And the 33  
Iesuites loose coniecture is, that the booke was made by some Lutheran: where-  
as it is manifest that the booke is more auncient by almost fise hundred yeares,  
than the name of Luther. *Bellarmin. de sum. Pontif. lib. 4. cap. 13.*

But thus they deale not only with these latter writers, but euen with the most 34  
auncient: If Tertullian be alleadged against them not to their liking, they crie  
out, that he was an heretike, and wrote this or that in defence of heresie, *Har-*  
*ding. de sect. 238.* Indeed Tertullian had his errors, but yet all that he wrote con-  
trary to them, is not heresie.

Where we cite that saying of Cyprian: *If the truth faile in any poynt,* 35  
*we ought to returne to the originall of our Lord, and to the traditions of the Gospel:*  
We receiue this answer: S. Cyprian vsed that saying in an euill cause: and there-  
fore he defending a fallhood, was driuen to the very same shifts, whereunto all  
heresikes are driuen, *Defens. Apolog. pag. 172. Harding.* See the boldnes of this  
man: The counsell and commandement of Christ, *Search the Scriptures*, is no  
better with him, than an hereticall shift.

When we affirme by S. Hieromes testimonie; that pope Liberius subscribed 36  
to the Ariians, we are sent away with this scornefull answer: that Hierome was  
deceiued by a rumor dwelling in the East. *Harding. pag. 661.*

But that famous learned father Augustine, is most vncourteously vsed at their 37  
hands of all the rest. The Rhemist refuse Augustines exposition of these words  
in the Gospel: *upon this rock: &c. Math. 16.* which hee expoundeth not of Pe-  
ters person, but of Peters faith, *Annot. Math. 16. sect. 8.*

They likewise refuse his reading, *Hebr. 11. Iacob worshipped leaning upon his*  
*staffe:* but they will needs haue it, *Iacob worshipped the top of his staffe:* as though  
Iacob made an Idoll of his staffe, *Annot. Heb. 11. ver. 21.*

Bellarmin also taketh the same libertie to reiect Augustines iudgement: as  
where Augustine interpreteth that place of S. Paul, *1. Cor. 3. He shall be sined as*  
*through fire,* of the afflictions or tribulations of this life. But the Iesuite wre-  
steth the words to signifie purgatorie, *de purgat. lib. 1. ca. 4.*

And in another place hee doth not onely refuse, but confute at large Augu-  
stines interpretation of that place of Peter, *Epist. 1. cap. 3.* of the spirites now in  
prison, which were sometime disobedient, *de Christo, lib. 4. cap. 13.*

Yea hee doth not onely reiect this learned father, and by argument confute  
him, but he proceedeth yet further to sather a lye vpon him, thus writing: *Aug-*  
*ustinus absurdissimum censuit, quod haereticus Donatistarum post annum Domini*  
*300.22. Carthagine esset propaganda in omnem terram:* Augustine thought most  
absurdly, that the Donatists heresie, three hundred yeares expired after Christ,  
should out of Carthage spring forth, and bee propagated or spread abroad in-  
to all the earth. And the Iesuite quoteth the place in Augustine, *lib. de unitat.*

*Ecclesi.*

*Eccles. cap. 14. 15. Bellarm. de notis Eccles. lib. 4. cap. 7.* But in Augustine, read the place who will, there is no such matter to be founde. The Donatistes assertion was this, that the Church was perished from the whole world, and onely remained in Africa. Augustine thus confuteth them: How can the faith be perished from the world, when the faith of the Gentiles is not yet fulfilled? how can it be lost which they haue not yet receiued? *Nisi forte dicatis earum reparationem ex Africa per partem Donati expellendam.* Vnlesse you will say, that the faith of the Nations being decayed is like to be by the Donatistes sect repaired: and then it followeth: *Puto, quod ipsi etiam rideant cum hoc audiunt, & tamen nisi hoc dicant, quod erubescant si dicant, non habent omnino, quod dicant:* I thinke that they themselves will laugh, when they heare this, and yet vnlesse they affirme this, which they may bee ashamed to affirme, they haue nothing at all to say. See then Augustine is so farre from saying or thinking, as the the Iesuite chargeth him, that he taketh it rather to be folly to bee laughed at, or an absurditie to be blushed at. Who wil not rather iudge the Iesuit most absurd, in blemishing so fallly Augustines name, with such an absurditie? By this wee may coniecture, that the Iesuite both in this place, and in many other, trusted to other mens readings rather than to his owne.

Doth not also *Albertus Pigghius* most vnreuerently saye of Augustine, that he erred and lied, and vsed false Logique, in affirming matrimonie after a vow made to be persite, and not to be vndone againe? *Distinct. 27. Quidam.* And as they deale with the auncient writers, so they spare not their owne freinds. Harding saith, *We take not upon vs all that the Canonists or Schoolemen say or write: Defens. apol. pag. 385.* The like they say of others: We binde not our selues to maintayne whatsoeuer *Albertus Pigghius* hath written, *Cardinall Caietan* hath his errors: *Erasmus* and *Agrippa* be men of small credite, *Alphonsus de castro*, *Beatus Rhennapius*, *Platina*, appendix *Conciliij Basiliens.* are stiffe little worth. *Harding detection. 307. b. a.*

*Bellarmino* also is so bolde as to checke *Aeneas Syluius*, who afterwarde was pope of Rome called pius 2. for whereas wee alleadge that saying of his, *Ante Nicenum Concilium ad Romanam Ecclesiam parum habebatur respectus.* Before the first Nicene Council there was small regarde had to the Church of Rome: The Iesuite aunswereth: *Qua sententia Aeneas Syluij partim est vera, partim non est vera*, which sentence of *Aeneas Syluius* is partly true, partlie false, *Bellar. de Rom. lib. pontif. 2. cap. 17.* Thus in their mood, they neither spare olde nor new writer, nether Cardinall nor Pope, friend nor foe: And no maruel, for as Augustine wel saith, *Si diuina lex persuadere non possit, humana auctoritas ad veritatem renouare nequit.* If the worde of God cannot perswade them, it is not strange, that they are not mooued with humane authoritie, *Cont. Cresc. con. lib. 1. cap. 34.* and indeede, they make as bolde with the holy Scriptures, as with the writings of men, wresting and mangling them, altering and changing the text at their pleasures.

As Bellarmine citing a text out of S. Luke. 22. 19. addeth these words of his owne, *Canantibus eis*, While they supped he tooke bread: whereas the text is, *And when he had taken bread*: because he would proue (very fondly) that the bread was distributed in supper while, and the cup after supper, not both together, *Bellarm. de sacram. Eucharist. lib. 4. cap. 24.*

In an other place he quoteth Apocal. 14. ver. 1. For the signe of the crosse: and whereas the originall onely hath, *Having his fathers name written in their fore-heads*, they put in this clause, *Having his name, and his fathers name*, after the vulgare latine. So in the Canon of the masse, they adde these wordes vnto the gospel: *Manducate ex hoc omnes*, Eate ye all of this: whereas Christ said onely, after the cup, *Bibite ex hoc omnes*, drinke ye all of this. Bellarmine saith it is supplied by tradition, *de sacram. Eucharist. lib. 4. cap. 25.*

So 1. Iohn 4. 3. where the authentickall Greeke hath, *Every spirit which confesseth not Iesus*, they read after their corrupt latine text, *Every spirit which dis-siluerh Iesus*: Without any sense, whereas the text approueth the former reading, for the 2. verse speaketh of spirites confessing Iesus, so that consequently this verse must treat of spirits not confessing Iesus. Vnto this place may bee added all the corruptions of the vulgar latine translation, which are maintained by the Church of Rome, disagreeing from the true originall in Greeke.

Lastly, they doe not onely alter and chaunge scripture, but make scripture of 40 their owne, as one of their bde proueth the pope to be *Dominus rerum temporalium*, Lord of all worldly goods, *per illud dictum Petri, dabo tibi omnia regna mundi*: by those words of Peter, I will giue thee all the kingdoms of the world. These words notwithstanding Peter neuer spake, but they were spoken by the deuill: a fit text sure to ground the popes Lordlike dominion vpon, *Archidiacon. Florentin. ex citation. Inel. pag. 615. defens. apology.*

More who list to see of our aduersaries manner of corrupting scripture: I referre them to that which hath bene before said of this matter: 1. *Pillar. part. 3. à loc. 46. ad 52.* I say vnto them now, as Augustine to certaine heretikes in his time: *Mortuus sine sensu iacet, & valent verba ipsius: sed et Christi in calo & contradicatur testamento eius*: A man lieth dead without sense, and his will remaineth in force: Christ sitteth in heaven, and dieth not, yet his testament is gainesaid in Psal. 21. Thus we see the weak answers, and beggerlie shifts, which our aduersaries through the weakenes of their cause, are driven vnto. Who may fitly bee compared, to vs Augustine's comparison, vnto subtile and craftie foxes: *Vulpes solent habere talem sententiam, ut ex una parte intrent, ex alia exeant*: Foxes are wont to haue such holes, that they may goe in one way, and goe out another: Euen so doe our aduersaries seeke starting holes, playing fast and loose with vs, sometime denying the fathers, sometime affirming with them, sometime appealing to scripture, otherwhile running from scripture to tradition: and so going in & out at their pleasure. *Sed ad vitruum, foramen*, as Augustine saith, *capit vulpium retia posuit*: But the fox-taker (seeing their craft) hath laid his nets in both holes, that coming in & going out they are sure to be takē, in Psal. 80.

So

So God be thanked our Sauour Christ this wise taker of Foxes, hath so armed the defenders of his truth, that whether these wily foxes goe in or goe out, pretend scriptures, fathers, or goe against them, we doubt not but their secte shalbe caught with the snare of truth.

*Sophisticall distinctions and cunning sleights deuised  
for the maintenance of poperie. Pa 1.3.*



E are now come (by the grace of God) to shake one of the principall pillars of papistrie: for herin lieth the very strength of their cause, and the very pith of poppish schoole-diuinitie, in deuising and inuening subtil and sophisticall distinctions: thinking thereby to obscure the light of the truth, and to shift off most euident places of scripture. The chiefe of their distinctions, though not all, yet some, and the better part of them, we will set downe in their order, and weigh them in the balance of Gods word, that their lightnes may appeare.

- 1 *Distin<sup>t</sup>. 1.* I will beginne with that distinction concerning the authoritie of scripture: they say, that, *secundum se*, of it selfe the scripture and in it selfe is of sufficient authoritie, but *Quoad nos*, in respect of vs, it dependeth of the approbation of the Church: and that wee can not know, neither are bound to beleue the scriptures, but because of the testimonie and allowance of the church, *Bellar. de conc. li. 2. ca. 12. Rbem. annot. Gal. 2. sect. 6. An<sup>s</sup>.* This is but a subtil sleight to steale away the credite of the word of God: for the scriptures were wholly written for vs & our vse, & al the authoritie they haue is for the benefit of men, & in respect of vs: If then they haue no authoritie with vs, nor we bound to beleue the, vnles the Church doth approoue them, then they receiue their authoritie from the Church: for scripture was written for men, not for God himselfe, or Angels: So this distinction is contrarie to the word of God: *I receiue* (saith Christ) *no witness of men*, Ioh. 5. 34. But the scripture is the voice of Christ, therefore it needeth not the approbation of men: *The spirit beareth witness that the spirit is the truth*, 1 Ioh. 5. 6. That is, the scriptures are discerned and knowne by the same spirit, the which they were written withall. The Church indeede is to testifie of the truth, but the truth is to be beleued for the truthe sake, although it haue no testimonie of men: *for my sheepe* (saith our Sauour) *heare my voice*, Ioh. 10.

- 2 *Distin<sup>t</sup>. 2.* They distinguish of the word of God: there is *Verbum Dei scriptum*, the word of God writtē, which is contained in the scriptures, & *Verbum dei non scriptū*, the word of God not written, that is, their traditions, *Bellar. de scriptur. lib. 4. cap. 2. An<sup>s</sup>.* This is a vaine distinction: for the whole word of God reuealed, is contained in scripture, as out of scripture wee proue it thus: The worde written, that is, the holy scriptures, are able to make a man perfect to euery good worke,



works, 2. Timoth. 3. 17. and so vnto saluation: But whatsoever is ouer and beside that which is perfect, is superfluous: But no parte of Gods word is superfluous, therefore no part of the word beside scripture.

3 *Distin<sup>t</sup>.* The Church is built (say they) vpon Peter and Peters faith: but faith here hath a double consideration: for it may be either absolutely considered, or with relation to Peters person: But sayth generally and absolutely respected is not the foundation of the Church, but as it was in Peter, *Bellarmin. de Roman. pontif. lib. 1. cap. 11. Rhemist. annot. Math. 16. sect. 2.* Ans. That Peters faith, which was in Peter, and by Peter confessed, as a portion & Individuū of the general sauing faith of the Church, is the foundation of the same Church, we denie not. But Peters personal faith cannot be this foundation: for then when Peter died, his faith being a particular accident to his person, going away with him, the Church should haue wanted a foundation. Againe, in Peter these two things are respected, his person & faith: whatsoever was in Peter beside faith, was flesh and blood: but that could not be the foundation, *Ergo*, Peters faith onely was the foundation, his person had therein no part at all.

4 *Distin<sup>t</sup>.* There is a principal and soueraign head of the Church, and that is onely Christ: there is a ministeriall head beside of that parte of the Church which is vpon the earth, and so is the pope head of the Church, *Rhemist. annot. Ephes. 2. sect. 5.* This distinction by their owne confession may be ouerthrowen, for if the pope in any sense may be the head of the whole Church, the Church also in the same sense may bee called his body: but the Church (say the Rhemists) is not called the body mysticall either of Peter, or of pope, or any prelate whatsoever: *Ergo*, he is not the head. Againe, one family hath but one head, the Church in heauen and in earth maketh but one family, *Ephes. 3. 15.* The pope in no sense can be said to be head of the triumphant Church. *Ergo*, neither of that part that is in earth.

5 *Distin<sup>t</sup>.* 5. The pope as a priuate person, or as a man, and in matters of Fact may erre, and be deceiued: but as he is head pastor, decreeing any thing concerning the faith, he cannot erre, *Bellarmin. lib. 4. de pontif. cap. 13. Harding defens. apolog. 660.* Ans. Peter, when he was reprobued of Paul, *Galath. 2.* erred not onely, in example and conuersation, as Bellarmine answereth: but it was an error concerning the faith: S. Paul saith, they went not the right way to the truth of the Gospel: they erred then from the truth of the Gospel, *Ergo* in faith: if Peter might fall into an error of faith, much more the pope. So is their distinction proued but vaine.

6 *Distin<sup>t</sup>.* 6. *Non est idem, aliquid esse de fide & de iure diuino*: It is not all one for a thing to depend of faith, & of the law of God: as to beleue that Paul had a cloake is not a point of faith, yet it is, *De iure diuino*: It belongeth to the word of God: So to beleue that the pope is Peters successor, belongeth to the faith, though it be not by the word, *Bell. de Rom. pont. lib. 2. cap. 12.* Ans. This distinction is easily ouerthrowen: whatsoever is by the word of God, is *De iure diuino*: Of the diuine right, or of Gods law: but whatsoever is of faith, is grounded vpon

vpon the word, for faith it selfe commeth by hearing the word preached, Rom. 10. 17. *Ergo* whatsoeuer is of faith, is also *De iure diuino*. Concerning the example alledged, that Paul should haue a cloake, it was not necessarie neither by the worde, nor by faith simplie: but by a consequent, because it is expressed in the word, and it is a point of faith to beleeuue all things therein contained to be true, to beleeuue this also, is of, or belonging to faith.

7 *Distinct. 7.* There is a proper succeeding of the Apostles, and an improper: properly the Pope is Peters successor, whom he succeedeth, as an ordinarie pastor of the Church: But other Bishops doe succede the Apostles improperly, in respect of their pastoral and episcopal calling, Bellarm. *de Rom. pontif. lib. 4. cap. 24.* Answ. If to succede in the place bee a proper kind of succession, as the lesuite seemeth to grant, as one king succeedeth another, & one bishop another, then had other Apostles their proper successors, as S. Iames at Ierusalem, S. Andrew at Constantinople, S. Iohn at Ephesus, S. Marke at Alexandria, as well as Peter had at Rome: If a proper succession require a succession of giftes and calling, then neither the bishop of Rome nor any other doe properly succede the Apostles, hauing not the calling of Apostles, but of Bishops and pastors of the Church. And the Iesuite himselfe granteth that the Pope succeedeth Peter not as an Apostle, but as a pastor. But Apostles properly succeed Apostles, a pastor improperly is said to succeed an Apostle.

8 *Distinct. 8.* The pope directly hath not any temporal iurisdiction ouer kings and princes, as they haue ouer their subiects, or as he hath ouer bishops, yet indirectly he hath, and so by his indirect power, as hee is the spirituall prince of the Church, he may depose kings, cite them iudicially before him, abrogate the lawes of princes and establish his owne, if he see it necessarie for the health of mens soules, Bellar. *de pontif. lib. 3. cap. 6.* Answ. The places which the Iesuit himselfe bringeth against the direct power of the pope, doe also ouerthrow his indirect power: As how Christ refused to be a king, Ioh. 6. and to be a iudge, Luk. 12. 13. he did execute neither of these offices either directly or indirectly, *Ergo* no more should the pope. And S. Paul maketh euery soule directly subiect to the higher powers, that beare the sworde, Rom. 13. 1-4. How then can any soule directly subiect vnto them, indirectly commaunde and controule them? In deede an indirect power it is which the pope chalengeth, that is, vsurped and vnlawfull, and they doe well so to call it.

9 *Distinct. 9.* In general counells there are two kindes of voices or suffrages: there is *suffragium decisium*, a deciding or determining voice, which onely belongeth to Bishops, and *suffragium consultatum*, a consulting or discussing voice, and so other pastors and ministers may assemble to consult & giue their aduise, Bellar. *lib. 1 de Concil. cap. 15.* Answ. In the counsell held by the Apostles and elders Act. 15. there was no such difference of voices: the Apostles & Elders did indifferently both consult, and decide the matter in doubt, vers. 6. the Apostles & Elders came together to looke to this matter, as wel to provide some remedie, & to determine and conclude, as to examine & aduise vpon the matters.

so vers. 28. *It seemed good to the holy Ghost and vnto vs:* The decree goeth out in the name of the Apostles and Elders. As therefore the Elders did decide & conclude with the Apostles, so ought pastors and ministers together with Bishops.

*Distin<sup>t</sup>. 10* As by this distinction next before they would exclude the Clergie, al beside Bishops, so they haue inuented an other tricke against the libertie of the Laity in Councils: The Bishop subscribed in this forme: *Ego definitus subscripsi*: By giuing my definitiue voice I haue subscribed: The lay Magistrate thus: *Ego consentiens subscripsi*: I by giuing my consent haue subscribed, Harding. pa. 74 & defens. apolog. B. Iewel in the same place sheweth the vanity and vntrueth of this distinction, & proueth that these two formes were indifferently vsed: sometime the Bishop saide, I haue consented and subscribed: sometime the magistrate is also said in councill to determine, as it is there alleged of Constantinus out of Sozomene.

*Distin<sup>t</sup>. 11* One may be said to be the sonne or child of God truly, two manner of waies: First, *veritate essentia seu forma*: if he haue the true forme & essence of a member of Christ and child of God, as if he haue loue, and liue inwardly by the spirit of Christ: Secondly, *Veritate finis sine permanentia*: If he continue, and attaine vnto the end. The first waie men not predestinate may bee saide truly to bee the members of Christ, *Bellarmin. de Eccles. lib. 3. cap. 7.* Ans. 1. Charitie is not the essence or forme of the child of God, but faith and beleefe, *Iohn. 1. 12.* 2. It is absurd, that he which hath the forme and essence of a thing should not obtaine the thing it selfe. 3. Though such in respect of their present state may after a sort bee called the sons of God, yet they are not, *Veri filij Dei*: Truly & properly his sonnes. 4. For in this sense none are truly the sonnes of God, but they which shall be heires of saluation: *If we be children, we are also heires, euen the heires of God, and heires annexed with Christ; Rom. 8. 17.*

*Distin<sup>t</sup>. 12* Bellarmine disputing of the true notes of the Church (in his opinion) as of succession, antiquitie, vniuersalitie and such like, he saith, though they doe not, *Efficere euidentiam veritatis simpliciter*: Yet they do, *Efficere euidentiam creditiuitatis*: Though they worke not the euidence of trueth, that is, doe not certainly demonstrate the Church, yet they worke the euidence of beleefe or likelyhoode: they shew great probabilitie of the Church, *Bellarmin. lib. 4. de notis eccles. cap. 3.* Ans. How can there be *Euidencia*, the euidence of any thing, which is but gesied at, not certainly known? for that is said to be euident, which is put out of doubt. 1. How can these be saide to be *vera nota*, true notes of the Church, if by these notes a man cannot certainly find out the Church? 3. Therefore the true notes doe bring *Euidencia veritatis*: An euidence of truth, shewing & demonstrating the Church without doubt: *My sheep* (saith Christ) *heare my voice, Ioh. 10.* Where the voice of christ, that is, y word of God, is heard and obeyed, there certainly are the sheep and sheepfold of Christ: and where two or three are assembled in my name, there am I in the midst *Mat. 18.* to assemble in the name of Christ to heare his word & duely receiue the sacraments.

is an infallible note of Christs presence, and so also of his Church. These therefore are the true notes, the worde and Sacraments, rightly taught and administered.

- 13 *Distin<sup>t</sup>. 13.* They make a difference betweene Euangelical precepts, & Euangelical counsels, to leaue a precept vndone is sin, & euery Christian is bound vnto it. But Euangelicall counsels are giuen onely to the perfect, which they are not bound to keepe, neither doe they sinne in not keeping of them, yet if they obserue them, they merite more: Such counsels of perfection are these and such like; to giue all to the poore, to vow chastitie, and such like, *Bellar. de Monach. cap. 7. Rhem. ann. Mat. 9. sect. 9.* Ans. We acknowledge no such difference betweene precepts and counsels, for whatsoeuer is to the glorie of God, we are bound to doe, *Matth. 5. 48.* Ye shall be perfect, therefore all counsels tending to perfection are commandements. And that a man can doe no more, whe he hath done all, then is his duecie to doe, our Saniour Christ sheweth in plaine words, *Luk. 17. 10.* It is therefore a vaine distinction.
- 14 *Distin<sup>t</sup>. 14.* A vow is twofold: *Simplex votum*: A simple or single vow, which is made before God alone: *Votum duplex vel solemne*: A double or solemne vow made in the presence of the Bishop or Abbate: Marriage made after a single or simple vow standeth in force, but it cannot make voyde a solemne vow made before, *Hard. pag. 547. defens. Apolog.* Ans. A single vow bindeth as strictly before God as a solemne vow, neither is it any thing to the Lord, whether we vow in the hearing of others, or before witness: therefore the Scripture knowing no such distinction, generally biddeth mē, that haue vowed vnto God, to pay their vowes, *Num. 30. 3. Eccles. 5. 3.* And as for the other point, neither a single nor a solemne vow is a sufficient cause to deny mariage to him that cannot containe, as the Apostle saith: to auoid fornication, let euery man haue his wife, *1. Cor. 7. 2.*
- 15 *Distin<sup>t</sup>. 15.* Whereas the Apostle saith, perfect loue expelleth feare, *Bellar. mine distinguisbeth*: there is, *Timor pena*, and *Timor culpa propter penā*: Feare of punishment, and feare of sinne, for the punishment sake: Loue expelleth not the first kind of feare, but the second, *Bellar. de purgator. lib. 2. cap. 3.* Ans. I pray you what difference is there betweene feare of punishment, and feare of sinne because of the punishment? or how can these two be separated? for he that is afraid to be damned, will bee afraid to sinne, which causeth damnation: Loue therefore expelleth these seruile kindes of feare, which haue painfulness, as the Apostle sayth: but it retaineth the reuerence or feare of children, which bringeth comfort rather, and boldnes in the day of iudgement, *Ibid. vers. 17.*
- 16 *Dist. 16.* A mediator may be vnderstood two waies. First, he is a mediator that paieeth the debt vnto the creditor for the better: so Christ only is our mediator, who hath paid the rāsome for vs. Secondly, he that entreateth the creditor to forgive the debtor, so the Saints may be & are mediators in praying for vs: Christ is the mediator of redemption, they of intercession; *Bellar. lib. 1. de Sanct. cap. 20.* It is a very blasphemous distinction, and contrary to scripture: for our mediator betweene God and man, must bee both God and man, *1. Timoth. 2. 5.* Therefore no creature

ture can be our mediator. Again, to make intercession to God for vs, belongeth to the priesthooode of Christ, who, as the high priest was wont to goe into the most holy place to pray for the people, is now entered into the heauens to appeare in the sight of God for vs, Heb. 9. 24. But Christ onely is our priest in heauen, neither Angell nor Saint. Ergo, he onely is our mediator and intercessour.

*Distin. 17.* The question arising betweene vs, whether Christ bee our mediator, in respect of his manhood onely, as they hold, or as he is both God and man, as wee teach: they doe coyne vs this sophistical distinction, that Christ is our mediator in both his natures, *Ratione suppositi, non ratione formalis principij*, in respect of the *suppositum* or *hypostasis* of the Mediator, not in respect of the formall beginning: to speake this more plainly: The mediator must of necessity be both God and man, but the forme of his mediation, or that whereby he worketh his mediation, is his humane nature, *Bellar. de Christo, lib. 3. cap. 3.* Ans. The scripture attributeth the mediation of Christ to both his natures: *God was in Christ reconciling the world to himselfe*; here God is a reconciler, & Christ a reconciler, that is, Christ reconcileth vs both as God and man, 2. Cor. 5. 19.

*Distin. 18.* The saints are our intercessors, not as authors themselves of any benefite vnto vs, but obtaining through Christ, and his merites, whatsoeuer by them is obtained for vs, *Bellar. de sanctis lib. 1. cap. 17.*

Ans. First, their owne practise is contrary, for they make their saints their mediators by their owne merites and worthinesse, as in those blasphemous verses made of Thomas Becket, is to be seene,

*Tu per Thomam sanguinem quem pro nobis impendit,  
Fac nos Christe scendere, quò Thomas ascendit.*

By the blood of Thomas, which for thee he did spend,  
Graunt vs Christ, whither he did to ascend.

Secondly the scripture biddeth vs pray in the name of Christ vnto God, and we shall receiue what we aske, which is a more compendious way, then to pray to Saints, and they by Christ vnto God, for if praying in our owne persons in the name of Christ, our prayers be heard, Iohn 16. 24. inuocation of Saints is superfluous.

*Distin. 19.* They make two kinds of religious worship: one called *latria*, which is only due vnto God, the other *anastis*, which may be given to angels and to saints, *Bellar. lib. 3. de sanctis cap. 12.* Ans. All religious worship is onely to be yeilded vnto God: as the angell would not suffer Iohn to worship him, but said, Worship God. Apocal. 22. vers. 9. because all worship is due vnto him: hee forbiddeth not Iohn some special kind of worship, but generally al, as acknowledging, that no kinde of worship was due vnto him. And concerning the worde *Anastis*, it is taken also in scripture for the proper seruice of God: as Galathians 4. 8. *They did seruice to them, that by nature were no Gods*: There this worde is vsed.

*Distin. 20.* They distinguish betweene *Idolum*, an Idoll, and *Imago*, an Image:



mage in Greeke, *εἰκών* is a true similitude of a thing, an Idoll, *ἰδωλόν* doth represent a vaine thing that is not: such were the Idols of the heathen: Images, they say, they haue, but no Idols. *Bellar. lib. de sanct. cap. 5. Ans. 1.* As concerning the worde, the Idols in scripture are also called Images, *Rom. 1. 23.* there the worde *εἰκών* is vsed. The papists then in worshipping of Images, are proued also to bee idolaters, worshippers of Idols: This frivolous distinction helpeth them not.

- 21 *Distinſt. 21.* They make this difference betweene the Idols of the heathen, and their Images: the heathen worshipped their Idols as Gods, and therefore were idolaters: But they worshippinge their images for that relation they haue to those, whose images they are, *Rhemist. Philip. 2. sec. 2. Ans.* The Iewes also, which were plagued of God for their idolatrie, had a relation in their golden Calfe to that God, that brought the out of *Aegypt*, *Exod. 32. 4. 5.* so *Iudg. 17. 3.* Micah his mother sayth, that she had consecrated the shekels of siluer to the Lord *Iehouah*, to make a molten image: yet for all this they were idolaters, and so are the papists: this shift of theirs helpeth them not a whit.

- 22 *Distinſt. 22.* A thing may be honoured, or is sayde to receiue or be capable of honour after a diuerſe maner: Firſt, a thing is honored *Per se, vel per accident*, of it selfe, as the person of the King is honoured, or accidentally, as the Kings robes are honoured because of the king. Secondly, a thing may bee honoured, *propter se, vel propter aliud*, for it selfe sake, or for & because of some other thing, whereon the cause of the honour dependeth. Thirdly, a thing may be honoured *propriè, impropriè*, properly, which in respect of it selfe is honoured: *impropriè*, which inſteede and place of an other thing is honoured, as the Embaſſadour is for the king. Now the images of Saints are to be worshipped, not onely improperly or accidentally, but properly, and of themselves: yea improperly, and by an accident are capable of the highest kinde of worshipp, as the image of God or Christ of the same honour that is due vnto them, *Bellarmino, lib. 2. de Sanct. cap. 20. 21. 29.* *Ans.* I pray you how farre are these blasphemous papists from the highest kinde of idolatrie, and from making their stockes and stones their gods? For the heathen in like sort vsed such distinctions: *Non ego illum lapidem colo, adoro, quem video, sed seruió ei, quem non video*: I do not worship this stone, I adore that I see, but I serue him whom I see not: *August. in Pſalm. 98.* Thus properly they gaue adoration to their images, but seruice, which is the english of (*seruió*) *Rhemist. Math. 4. sect. 3.* they referred vnto that God whose image it was, yet for all this they were most monstrous idolaters, and so are the papistes. Againe, no religious worship, properly or improperly, accidentally or otherwise is due to any, but onely to the Lorde, *Tu ſhalt worship the Lord thy God, and him onely shalt thou serue*: *Matth. 4. 10* Which text is alleadged by our Sauour against Sathan, who had tempted him to fall downe and adore him: wherefore by this text all falling downe and prostrating of our selues before any creature to adore it, is forbidden, without which submissiue gesture, not the meanest kinde of religious worship can be exhibited to any.

- 23 *Distinſt. 23.* There are then three kinds of religious worship due vnto God, and



and his Saints: *homo*, service proper vnto God: *aditus*, adoration which may be giuen to Saints and Angels: *superior*, an higher kind of adoration due onely to the virgine Marie. And each of these three hath two kindes: every one of them may be considered *simpliciter*, or *secundum quid*, simple or absolutely, or in part onely and respect: and every one of those kindes of worship, is either *Cultus perfectus*, or *imperfectus*, a perfect or imperfect worshipp. The perfect and simple kind of *Latria*, is proper to God onely, the imperfect and inferior or respectiue kind may be giuen, and is due to the image of God: so the perfecte kinde of *latria* is for the Sainte himselfe; the imperfect for his image: the perfecte kinde of *Hyperdulia* is for the Virgine Marie onely, the imperfect for her image, *Dollar. li. 2. de Sanctis. ca. 25. Contr.* First, thus haue we fixe kinds of religious worship forged and deuised by papists, more by fine then the word of God either knoweth or acknowledgeth: 1. Where haue they learned that the virgin Mary is worthy of an higher kind of adoration, then either saint or angel? The scripture onely saith, that they shalbe as angels, not about or superior to angels: *Mat. 22. 30.* 3. By this distinction of theirs it cometh to passe that the Image of god, of Christ, yea of our Lady, shal haue an higher kind of worship, then the images of saints, but then the saints themselves, then either prophet or Apostle, for these haue but their *Douletia*, their simple adoration: but the images of god & of Christ haue their kind of *Latria*, the image of Mary, a kind of *Hyperdulia*. But this is very grosse & absurd, that a dead thing, that hath no life, should be more honored, then a reasonable and vnderstanding, yea an holy creature: Augustine saith, *Artifex melior est eis*. The image maker is better then the image, in *Psal. 113*. But a prophet or Apostle is far to be preferred before euey artificer or craft-man, and one would thinke that the liuely image of God, which is man, that walketh and breatheth, should be worthy of greater honor, then the dead and senseles image of God. Fourthly, by the places alleadged before, *Apoc. 22. 9. Math. 4. 20.* It is euident, that no kind of religious worship is due to any creature, but onely vnto God.

*Distinction. 24. Sacra ades*, Churches or holy houses haue a double relation or 24 respect: for they may be considered as they are *Templa*, Temples or Churches, and so properly they are built onely to the honour of God: or as they are, *Basilica*, or *Memoria*, sumptuous buildings and monumentes of remembrance; and so also they may be dedicated to Saints: *Dollar. lib. 3. de Sanctis. ca. 4. Contr.* First, if the same place in a diuerse respecte may bee consecrate to the honour of God and Saints together: great reason, that God should be y more principally but now it is not so, for they are called by the names of Saints: if God were the chiefe, hee should giue the name to the place: And indeede the places of prayer are Gods houses: *My house shalbe called the house of prayer. Esa. 56. 7.* That churches are called by saints names amongst vs, it is not for their honor, but only for a ciuill difference and distinction of places: and in their sense Churches are not dedicate vnto god neither, for any holines that is in the place; for in that sort, Christ saith, *his father will not be worshipped, neit her in that manner Gentim, nee at Ierusalem*.

*Ierusalem*, Iohn 4. 27. not in one place more than in another: but they are holy places, and for the honor of God in respect of the use, which is for prayer, *My house, an house of prayer*, saith the Lord, &c. for hearing the word of God, Act. 13. 15.

- Distinct. 25.* Saints: some are canonized, that is publickly allowed to bee  
 25 saints: some are not canonized and received into the kalendar: the difference is this, *Canonized Saints*, either generally by the pope so canonized, for the whole Church, or more specially by a Bishop for his prouince or diocesse, may bee publickly prayed vnto, Temples built in their names, and their holy dayes yearly remembered, their reliques preserved in Churches to bee adored: But none of these things publickly may be exhibited to not *Canonized Saints*, vnles priuately onely, *Bellarm. de sancti lib. 1. cap. 10. Contr.* First, that neither canonized, nor vn-canonized Saints are in any such sort to bee worshipped, wee haue shewed before. Secondly, what an absurd thing is this, it is lawfull to pray to some saint priuately, and yet lawfull to doe it publickly? so men shall haue house saints and Church saints: they shall serue one God at home, and another at the Church: such were the toyes of the heathen: such kind of stuffe wee read of, *Ezech. 8. 10.* where the princes of Israell were gotten into a corner, and there worshipped the similitude of creeping things, and abominable beastes, which they were ashamed to doo publickly: so belike, popishe house-saintes are such goodly things, that they dare not be seene. Thirdly, if they be all saints, why are they not all canonized? if they bee all saintes with God, why are they not with men? Fourthly, but who gaue them such power to canonize some Saints, and not other some? Christ saith, To sit at his right hand, or his left, is not his to giue, *Math. 20. 23.* how then dare the pope, or any prelate, presume to doe that which Christ assumeth not, as he is man?

- Distinct. 26.* The hearts of men; their thoughts and cogitations are knowen  
 26 two manner of wayes: either naturally by an ordinary and proper power, and so our hearts are knowen only to God: or by an extraordinary grace & gift, and so both the angels and saints doe know our inward repentance, and desires, *Rhemist. 1. Cor. 2. sec. 1. Contr.* It is one thing by reuelation to vnderstand the secrets of mens hearts, as the prophets sometime did, and as Peter desired the fraude of Ananias and Sapphira: An other thing to receiue a gife and power themselves, when they will, to looke into mens hearts, as they asseure of their saints, that alwayes they are able to vnderstand as the vocall voyce, so our inward repentance: For if at any time they want this power, then prayers made vnto the are sometime in vaine, which I thinke they will not graunt. But this is contrarie to the scripture, which sayth, that God onely knoweth the hearts of men. *1. King. 3. 9.* It is not said he chiefly or properly knoweth them, but hee onely: And a reason is there giuen: *Reward euery man according to his waies, as thou knowest his heart:* God therefore onely knoweth the heart, because he only rewardeth men after their waies.

- 27 *Distinct. 27.* The papista druide hell into foure parts or members, according to the measure and continuance of the punishment, for the paine is either temporal,

porall, or eternall: and there is, *Duplex poena, damni & sensus*: A double punishment beside, either of losse without smart, or of losse and damage, with smart and punishment together: The place of temporall losse onely was *Limbus patrum*, the dungeon of darkenesse, where the fathers remayned till the coming of Christ: the place of temporall losse without smart, is *Limbus infantum*, the dungeon, to the which children dying without baptisme are sent: the place of temporall losse and punishment withall, is *Purgatorie*: the place of eternall losse and punishment is *Hel*, *Bellarmin. de purgator. lib. 2. cap. 6. Contra* These are phantasticall and superstitious deuises of men: for the scripture maketh but one place of darkenesse and punishment, as there is but one place of ioy and lighte, namely heauen, *Luke. 16.* The rich glutton went to hel, *Lazarus* into Abrahams bosome, which August. denieth could be a member of hel, because it was *felicitaris sinus*, a place or bosome of blisse, *epist. 19.* Again, they make all these infernal regions to be places of darknes: but the scripture maketh no other place of darknes but hel, into the which the deuils were thrown down: So *S. Peter* taketh hel and the chaines of darkenes for all one: And what place els is that which the same Apostle calleth a *prison*, *1. Pet. 3. 19.* (which the papists notwithstanding vnderstand of their *Limbus patrum*) but where the chaines of darknes are: for chaines & a prison house, haue a mutuall reference one to the other. *2.* In hel there is not, neither can be a punishment of losse or damage onely, without sense & smart of torment: for they which are in darknes excluded fro the presence of God, do not only sustaine the losse of that benefit, but they must needes also be in paine & sorrow: for as the *Psal.* pronounceth of other creatures: *If thou hidest thy face, they are troubled*, *Psal. 104. 29.* so is it also true of men, that the hiding of Gods face, the absence of his spirit bringeth sorrow & trouble withal: So our Sauiour saith, *They shall be cast into vtter or exterior darkenes, there shall bee weeping & gnashing of teeth*, *Math. 8. 12.* darkenes then is accompanied with weeping and extreme horror: It is called the vtter or exterior darkenes, because without the kingdome of heauen there is nothing but darkenes: But if they wil haue it focalled, in respect of hell it selfe, as though some darknes were *Exterior or outward*, some *interior or inward*, the darknes of *Limbus patrum*, which, they say, is in the brimme of hel, must be this *exterior darkenes*, because hell the place of the damned is lower and more inward, and that must bee the *Interior darkenes*. Thus we see how easily their vanities are blown away.

*1. Distinct. 28.* The Iesuite maketh two kinds of voluntarie worshippe: that is properly called; *Cultus voluntarius*, Voluntarie worship, *Qui sine ratione suscipitur*: Which is taken in hand without any reason or ground: There is another kind of worship or seruice: *Qui exhibetur Deo per actus virtutum*: Which is performed vnto God, by some act of vertue, and this is not properly a voluntarie worship or religion, though it be not commaunded: of this sorte, they say, their pilgrimages are, and such like, *Bellarmin. de sanct. lib. 2. ca. 8. Contra*, *1. S. Paul* forbiddeth all voluntary worship, *Coloss. 2. 23.* the worde is *idolatriam*: wherefore all things brought into the worship of God without his commandement,

by the will of man, what reason or cause fouer is pretended, is but wil-worship. 2. The Apostle speaketh not of such a wil-worship, as is fondly enterprised without any cause, as if a man should vowe not to sit downe at the table; till he haue twice washed, as the Iesuite putteth the example: but euen of such worship, as is commended by the Iesuite, which is not rashly begun, but with aduise, and performed by some ventuous act: for the Apostle saith, that euen wil-worship hath a shew of wisdom: it is not, *sine ratione*, but, *habet rationem sapientia*. Againe there is submission and humbleness of the mind, and not sparing, or not satisfying the flesh; all these our aduersaries cannot deny to be vertuous actes: for such are their fastings, and other workes of penance: Wherefore euen such things doe make but a wil-worship. The Iesuite then hath sayde iust nothing.

29 *Distinſi. 29.* Bellarmine graunteth, that vowes may be made properly vnto Saintes, as vnto God, but with this distinction: We doe promise and make a vowe to GOD, in signe of our thankfulness to him, as vnto the author of all good things: but vnto Saintes wee vow to be token our thankfulness vnto them as our Mediarours and intercessors, by whose meanes, wee doe receiue these good things of God, *Bellarmin, lib. 3. de sanct. cap. 9. Contra*. Thus they are not ashamed to robbe God of his honour. The scripture teacheth vs, that vowes onely are to bee made to God, *Esay 19. 21. In that day the Egyptians shall knowe the Lord, and shall doe sacrifices, and vowe vowes vnto God*. Heere vowes and sacrifices are ioyned together, but sacrifices no manner of waye are due to Saintes, therefore neither vowes. Againe, the scripture maketh this a reason, why we shuld vow vnto God, and pay our vowes: *For the Lord thy God wil surely require it of thee, Deu. 23. 21.* But God only is able to require and exact a vow at our hands and to call vs to account for it: *Ergo*, we must vow onely vnto him.

30 *Distinſi. 30.* Daies among Christians are partly *Equall*, partlie *unequall*: *Unequall* they are by reason of the precept and determination of the Church, and for the *mysticall signification* which they haue: *Equall* they are: *Quoad essentialia scilicet*, In respect of the essentiall matters of an holy day: As a man priuately by himselfe may vpon any day receiue the communion, heare the worde, and keepe the memorie of Christs resurrection, *Bellarmin, de cult. Sanct. lib. 1. cap. 10. Contra*. The difference and distinction of dayes for signification, and in respect of more holiness is meer Iudaicall, as the Apostle testifieth: *This man esteemeth one day aboue another day, an other man counteth euery day alike, Rom. 14. 5.* Wherefore dayes are all equall and alike vnto Christians, not in respect onelie of those essentials: (for so were they also equall to the Iewes, they might by themselves vpon any day, if they would, read the lawe, remember Gods benefites and such like,) but they are equall in nature, holiness & goodness: so that difference of daies among Christians is rather for christian order and policie sake, for the people to meete together to heare the word and serue God, then as setting apart some daies for greater holiness in themselves.

*Distinſi. 31.*

*Distinſt. 31.* Whereas wee obiect that place of the Goſpell: *Thy power yeſt haue alwaies: but my yeſt ſhall not haue alwaies*, Matthew 26. againſt the Reall and bodily preſence of Chriſt in the Eucharift: They anſwere by this diſtinction: that Chriſt is not now preſent in bodie, *Viſibili & corporali praſentia*: By his viſible, or corporall preſence: or, *Secundum humanam conuerſationem*, After his conuerſation, or as he was conuerſant among men: but inuiſible hee may be preſent, and after another manner, *Bellarm. de Eucharift. lib. 1. cap. 14. reſp. ad loc. 4. Contra.* This diſtinction is thus by ſcripture ouerthrowen: Saint Peter ſayth, *The heauens muſt containe or receiue Chriſt, till his comming againe.* Acts 3. 21. Hee cannot in his bodie bee aſſent from heauen till that time, therefore he cannot any way be preſent in earth. If they anſwer, as they doe, that he may be in heauen and in the Eucharift al at one time, we confute them by another place of ſcripture: *He is not here* (ſaith the Angell) *for he is riſen*, Math. 28. 6. which had bene no good argument, if the body of Chriſt were likely to bee in two places at once.

*Distinſt. 32.* Some thinges are properly attributed to the bodie of Chriſt in 32 the Eucharift, as whatſoeuer ſignifieth motion from place to place, as the body of Chriſt may be ſaid to be liſted vp, and to be layde downe and ſuch like: but other mutations and chaunges, as to waxe hoat or colde, to ſower or be mouldie, doe very improperly or not at all agree vnto the bodie of Chriſt, *Bellarmin. de Eucharift. lib. 1. cap. 3. Contra.* Wee graunt indeede that Chriſtes body is not now ſubiect to heate or cold, nor any ſuch thing, and therefore we denie that his body is preſent in the Eucharift, becauſe the Elements do receiue theſe alterations: Let them tell vs then, when the bread mouldeth, and the wine ſowereth, what it is that is mouldie, or ſower; bread and wine after conſecration there is none; the accidents, as the whiteneſſe, roundneſſe, ſweetneſſe, cannot receiue other accidents; wee cannot ſay, that they are mouldie, or ſower: are they not then driuen to confeſſe that the body of Chriſt is ſubiect to mould, and ſowerneſſe? If they ſay Chriſts bodie departeth, and a newe matter is ſupplied as before there was tranſubſtantiation by the turning of the bread into Chriſtes bodie, ſo now there muſt be a retranſubſtantiation (which is a new point of popiſh learning) by the returning of the bread againe.

*Distinſt. 33.* Whereas they affirme, that the whole quantitie and por- 33 tion of Chriſtes bodie is in the hoaſte, wee thus reſp. vpon them, that it is an eſſentiall propertie of quantitie to haue, *Partem extra partem*: One part diſtinct from another, the head can not bee where the feete, nor the feete, &c. But if Chriſtes bodie in his proper quantitie were in the hoaſt, his parts cannot be diſtinct in ſo ſmall a roome, but ſhuſſed and confounded together, Bellarmine heere coyneth a moſt frivolous and ſophiſtical diſtinction: *Corpus quantum* (ſayth he) *habet partem extra partem, ſi illud extra dicat habitudinem ad ſubiectum, non autem, ſi dicat habitudinem ad locum*: That a bodie of due quantitie hath partes diſtinct one from another in reſpect of the ſubiect, or



body it selfe, but not in respecte of the place: so there may bee *Extensio & distinctio partium in subiecto, sed non in loco*: There may bee an extension of the partes, and a distinction in the subiect, though not in the place, *Bellar. de sacram. Eucharist. lib. 3. cap. 7.* This of all other is the most absurd and witlesse distinction, for how can there bee a distinction reall of the partes in the bodie, if there be not in the place? for euery part hath his proper place answerable therunto, and as the bodie is lesse or more, so the proper place thereof is dilated, or contracted: If then we take a body of two cubites and thrust it into a roome of one cubite or lesse, there cannot be the like extension of the partes, as in a place of two cubites. All the sophistrie in the world (let the deuill put to his wit and all) will not helpe them here, that Christs body full and whole should be enclosed in a thinne wafer cake, and yet all his partes keepe their due place and proportion still. Alas, poore men, these relesse toyes will cause them sooner to run mad, then helpe them at a pinch.

- 34 *Distinct. 34.* They tell vs of three kinds of conuersion of thinges: there is *Conuersio productiua*, A conuersion productiue, when a thing is produced which was not before, as when Christ chaunged water into wine: *Conuersio conseruatiua*: A conuersion conseruatiue, when one thing is corrupted or perished, and an other thing is generated or preserued: *Conuersio adductiua*: A conuersion adductiue, when a thing is not produced that was before, but is onely brought to a place where it was not: and so is the bread *adductiue* chaunged into the body of Christ in the sacrament, *Bellar. de sacra. li. 3. cap. 18. Contra. 1.* These *species*, or kinds of conuersion are confounded, for the *productiue* & *conseruatiue* are al one, as that example sheweth of turning the water into wine: for the water was chaunged, and wine *conserued*, and the wine was *produced* by the power of Christ, out of the substance of water: The creation was properly *productiue*, when thinges were made and *produced*, that were not: but there is no creation now, and therefore no *productiue* conuersion. 2. Yet to keep their distinction, wee will easily proue, that the being of Christs body in the Eucharist, is by a *productiue* or *conseruatiue* chaunge, not an *adductiue*: For either the breade is there together with Christes bodie, as the Lutherans holde, and that is their *consustantiation*, which papistes denie; or the breade is *annihilate*, and turned to nothing, which I thinke they will not graunt: or it must needes bee turned into Christes body, and so a thing is *produced* that was not, namely the breaden bodie of Christ. They haue nothing to answer but this, that the bread is turned into, *Materia prima*, the first matter, whereof thinges are made, as the water was when Christ made the wine, *Bellar. ibid. cap. 24. Contra. 1.* Thus if Aristotle had not helped them with his phantasticall deuise of *Materia prima*, they had beene put to their trumpe. 2. And so notwithstanding they are: for Aristotles deuise can not stande against scripture, which saith concerning that miracle of Christes: *Aquam vinum fecit*: As thei owne text hath: the water did not vanishe into *Materia prima*, or I wotte not what, but it was made wine, namely water: and if after the same manner the breade be



bee converted in the Eucharist; the breade is made the bodie of Christ, and the bodie of Christ is made of it. Bee ashamed at length yee papistes of such fooleries, and glorifie God, in confessing your error, and acknowledging the truth.

*Distin. 35.* Where wee vrge that place of the Apostle; Hebrews 10. 14. 35  
*Christ with once offering, hath made perfect for ever them that are sanctified.* And therefore he is not offered or sacrificed in the Masse. They haue found out this quaint distinction: the oblation of Christ is, *Cruentata vel incruentata*: Bloodie or vnbloodie: the bloodie sacrifice was offered but once, the vnbloodie may bee offered often, *Bellarmin. lib. 1. de missa. cap. 6. respons. ad 2. argum. Contra.* This is a vaine distinction, voide of learning and truth: For Christ can not be offered vp, but by dying, Heb. 9. 27. 28. And without sheading of blood, there is no remission of sinnes: vers. 2. 2. But by the sacrifice of Christ, so oft as it is offered, there is remission of sinnes: *Ergo*, also sheading of blood: there is then no such vnbloodie sacrifice or oblation of Christ.

*Distin. 36.* In other sacraments the priest is the minister of Christ, yet spea- 36  
 keth in his owne person, as in baptisme; I baptize thee with water: but in the Eucharist, he is not onely the minister of Christ, but assumeth and taketh vpon him his very person, saying: *This is my body*, as the Angels sometime spake in the person of God, *Bellarmin. de sacram. Eucharist. lib. 4. cap. 14. Contra. 1.* When ministers haue such warrant to speake in the person of God, as the Angels had, they may do as they did. 2. The Rhemists confesse that the priest in penance giueth absolution in the person of Christ, Annot. 1. Cor. 2. 6. Therefore in the Eucharist onely, as Bellarmine saith, he assumeth not the person of Christ, but at other times also, by their owne confession. 3. If to doe any thing in the person of Christ, be no more but in the name and power, or in the stead and place of Christ we mislike not the phrase nor sense, for the scripture alloweth that speech: *We are messengers for Christ, and for Christ, or in Christ in stead, we beseech you*: 1. Cor. 5. 20. 21. He saith not, as Christ, but for Christ: & the highest dignitie that the pastors of the Church haue, is to be ministers onely of reconciliation, 1. Corinth. 5. 18. and to bee dispensers or disposers of the mysteries of God, 1. Cor. 4. 2. See then what is become of this distinction.

*Distin. 37.* There is an action in the Church, which is both a sacrifice, and 37  
 a representation of a sacrifice beside: there is also an other that is no sacrifice, but a representation onely: the first is the Masse, the second the Eucharist, *Bellarmin. lib. 2. de Missa. cap. 1. Contr. 1.* The Eucharist also is a sacrifice of praise and thanksgiving, as the word signifieth: for other sacrifice exterriall in the Church wee acknowledge none but these spirituall ones, Hebr. 13. 15. 16. 2. Such distinction of a sacrifice representing, and a representing without a sacrifice, they learne not out of the word, nay it is contrary to it, for all that Christ commaundeth vs is, *to doe this in remembrance*, and this dooing, is nothing else, but eating and drinking according to his institution in the sacrament; 1. Cor. 11. 26. & vers. 25. *This doe as often as yee drinke it*: This dooing is communicating by drinking,

drinking, not sacrificing as they fondly imagine.

- 38 *Distinſt. 37.* There is *Duplex diuortium*: a double kind of diuorce in marriage, *quoad thorum & cohabitationem, & quoad vinculum*: A diuorce from bed and board only, the marriage knot or bond remaining ſtil, as in caſe of adultery: and an other kind, when the knot or bond it ſelfe is diſſolued, and looſed. *Beſar. de Matrim. lib. 1. cap. 14. Contr.* This diſtinction is contrary to the Apoſtle: as we ſhall ſhew: marriage cannot bee diſſolued in reſpect of bedding and boarding together, but the bond, *Vinculum*, muſt needs be vntied: What the *Vinculum* or bond of marriage is, S. Paul ſheweth, *The wife hath not power over her owne bodie, but her husband, and ſo likewise the husband, &c.* 1. Corinth. 7. 4. and that this is the bond, it is gathered out of the 15. verſe, where ſpeaking of the departure of infidels, he ſaith, that a brother or ſiſter is not in ſubiection, that is, is no longer bound to perſorme theſe duties and debtes of marriage: and verſe 27. *Art thou bound to a wife? ſeek not to be looſed: Ergo*, the bond may be looſed: the word here vſed is, *ſoluium*, of the which worde commeth, *ſolui*, or *ſoluo*, *Vinculum*, a bond: Therefore by not being in ſubiection or vnder power one of an other, is to be freed, and to be no longer bound. If the marriage knot or bond could not be vntied among chriſtians, the Apoſtle needed not to haue ſayd, *Seek not to be looſed: for who will ſeek for an impoſſible thing?*

- 39 *Distinſt. 39.* Some vertues are *Morales*, morall, ſome *Theologicae*, Theologicall: repentance, which they call penance, is a vertue *Morall*, ſaith the Ieſuite: ſaith a vertue *Theologicall*, *Beſarm. lib. 1. de penitent. cap. 29. Contr.* Firſt, this diſtinction is not currant: for if you vnderſtand by *Theologicall*, that which is diuine, for ſo wee english *Theologic*, Diuinitic, then are all the vertues of Chriſtians *Theologicall*; that is, *Divine*, both in reſpect of the author, for they are all the giſtes of God, 1. Iam. 1. 17. as alſo in reſpect of their operation and effect, *Ye are partakers* (ſaith S. Peter) *of the diuine nature, if yee ſlee the corruption of worldly luſts*, 2. Epist. 1. 4. Loe the ſlying of worldly luſtes, which is with them a *Morall* vertue, is now become a *theological* or *diuine* vertue, becauſe therby we are made *diuine*, or like with the *diuine* nature: Secondly, if they bee *morall* vertues, which conſiſt in manners and praſtiſe, they *theologicall*; that conſiſt in knowledge and ſpeculation; Faith in that ſenſe is not *theologicall*, but *morall*, *Faith working by love*: Galath. 6. 5. Thirdly, what needeth ſuch diſtinction and ſeparation of vertues, ſeeing the Apoſtle ioyneth them all together, *loyne vnto your faith vertue, so vertue knowledge, to knowledge temperance*, 2. Pet. 1. verſ. 6. 7. Therefore it is no good argument which the Ieſuit maketh, ſaith belongeth not to repentance; becauſe one is of this kind, and another of that, ſeeing the apoſtle, both in nature and praſtiſe ioyneth them together.

- 40 *Distinſt. 40.* In contrition, *Propoſitum non peccandi duplex*, There is a double purpoſe not to ſin any more, *Virtute ſine implicitum, & formale ſeu explicatum*, an inward and vertuall purpoſe, and a formall and explicate purpoſe: the firſt is not ſufficient; but it is neceſſary, that he which is iuſtified from his ſinne, ſhould make a formall and expreſſe purpoſe not to ſin any more, beſide the deteſtation

which

which he hath of sin, *Belar. li. 2. de punit. ca. 6. Contr.* First, the Lord saith by his prophet, *If he wicked will returne from all his sinnes, and keep my statutes, he shall surely live: Ezech. 18. 21.* Here is nothing required but a forsaking of sin and doing of eighteousnes, which may be done, without any such formal or expresse purpose: yet a purpose of heart is necessarie, *Act. 11. 18.* which must needs accompany the detestation of sinne, and amendment of life. Secondly, I pray you where was this *formal & expresse* voye or purpose in the theefe vpon the crosse, vnto whom Christ notwithstanding promised paradise? *Luk. 23. vers. 42. 43.*

*Distint. 41.* They distinguish thus of merites: There is *Meritum de congruo*, 41. merite of congruencie, as the workes which goe before iustification, though they be not simply meritorious, *Ex debito iustitia*, by the due debt of iustice, yet they deserve of congruencie: *Meritum de condigno*, merite of condignitie followeth iustification, whereby a man by his meritorious workes, is worthy by iustice of the kingdome of heauen, *Rhemist. Annot. Rom. 2. sect. 3. Belar. lib. 2. de punit. cap. 12. Contr.* First, that there is no merite at all of condignitie, Saint Paul sheweth saying, *The afflictions of this life are not worthy, or (as they read) Condigne, of the glory to come. Rom. 8. vers. 18.* The Rhemistes distinction vpon that place of *condignitas*, and *condigne* of, is but a Jesuiticall voye, and not worth the answer. Secondly, that there is no merite of congruencie before iustification, it is thus proued: Without faith there is no merite, for without faith it is impossible to please God, *Heb. 11. 6.* and faith is not before justification, *Rom. 5. 1. Ergo.*

*Distint. 42.* Workes of the law, or of nature, doe without or before faith, 42. merite not, but workes done by Gods grace, are truly meritorious: Thus they answer vs, when we object that place, *Rom. 3. 28. We hold it that a man is iustified by faith without the workes of the law, Rhemist. in hunc locum. Contr.* The Apottle himselfe taketh away this distinction, *Eph. 2. By grace ye are saved through faith, not of workes: then it followeth, vers. 10. for we are his workmanship created in Christ Iesus vnto good workes, which God hath ordeyned, that we should walke in.* Here the Apottle excludeth euē workes of grace prepared, and ordained of God, from being any cause of our iustification.

*Distint. 43.* Some things doe iustifie, *Ex opere operantis*: by the worke of 43 the doer, *Id est, fide et deuotione suscipientis*, That is by the faith and deuotion of the receiuer, for the sacraments of the old law did iustifie: Some things doe iustifie, *Ex opere operato*, by the very worke wrought, as the Sacraments of the newe Testament, *Belarm. de effect. sac. lib. 2. cap. 13. Contra.* First, there is one and the same efficacie, substance, and operation in generall of the sacraments, both of the olde and newe Testament: For they did eate the same spirituall meate, and drinke the same spirituall drinke, *1. Cor. 10. 2. 3.* Secondly, Yet neither of them doe conferre grace, or are causes of our iustification before God, but are onely scales of the iustice or righteousnes that cometh by faith, *Rom. 4. 11.* Yet we grant, that in the Sacraments of the Gospell, there is a more lively resemblance and more full representation of spirituall things, than there was in the other: in which respect they are preferred before them. Thirdly, Wee are not iustified before

before God in part or in whole by any worke, either *operantis*, or *ex operato*, of the doer, or of the thing done: But we are iustified onely by faith: all worke, euen such as are wrought in vs by grace, are excluded from being any cause of our iustification before God, Ephes. 2.10. 11. Fourthly, And so farre is it off, that any iustification can be had *ex opere operato*, by the worke wrought, without respect to the faith of the doer, that no such worke is at all acceptable to God, much lesse able to iustifie: for without faith it is impossible to please God, Heb. 11.6. And thus this Iesuiticall distinction is nipped in the head.

- 44 *Distinct. 44.* To extenuate and enervate the force and efficacie of the death and passion of our Saviour Christ, as though it were not alone by it selfe a sufficient satisfaction for the sinnes of the world, vnlesse other satisfactions as helpes were ioyned thereunto: they haue forged and deuised impious and blasphemous distinctions of their owne.

First, there is a kind of satisfaction, *Pro amicitia restauranda*, for restoring vs to the friendship of God: there is another, *Pro iustitia restauranda*, for restoring of iustice lost and decayed in vs: the first satisfaction is onely wrought by the death of Christ; the other must be wrought by vs, *Bellarm. de penitent. lib. 4. ca. 1. Contra.* Christ hath satisfied for vs, in paying the ransom for our sinnes, and hath reconciled vs to God, in imparting to vs of his righteousness: *Hee hath made him to be sinne for vs, which knew no sinne, that we should be made the righteousness of God in him,* 2. Cor. 5. 21. therefore Christ hath by his death not onely redeemed vs, and reconciled vs to the fauour of God, but hath also clothed vs with his righteousness: *Who is made of God vnto vs, our wisdom, righteousness, sanctification, redemption,* 1. Cor. 1. 30. Not onely our redemption, but our righteousness: he hath therefore satisfied the wrath of God, in restoring his friendship, and hath repayed iustice decayed in vs, by his iustice and righteousness.

- 45 *Distinct. 45.* There is a satisfaction *pro culpa*, for the fault: another kind *pro pena*, for the punishment. The first was onely wrought by Christ; the other is our satisfaction to bee performed by vs, *Bellarmino, ibidem.* So there is *duplex remissio peccatorum, prima, secunda*: A double or twofold remission of sinnes, the first in baptisme, both *de culpa & pena*, from faulte and punishment: the second from the fault, but wee our selues must satisfie for the punishment, *Bellarmino, de penitent. lib. 4. cap. 14. Contra.* If our sinnes be forgiven vs, the punishment likewise together with the sinne is remooted: for sinne causeth death, and all other punishments: It shoulde not therefore stande with the iustice of God, to say punishment vpon men, hauing forgiven them their sinnes, for this were to say, that their sins were not truly forgiven. Christ hath set vs at peace with God, by the blood of his crosse, Coloss. 1. 20. *Ergo*, he hath satisfied both for the offence and punishment: For if God punish still, then were we not at perfect peace with him, his anger yet abiding: And whereas they make the first remission of sinnes to be vnaillable both for the sinne and punishment: the second but for the sinne, the Apostle reasoneth cleare contrary: *If while we were yet sinners & enemies, Christ died for vs, much more being iustified by his blood, & reconciled*

by his death, wee shall be saved from wrath through him, Rom. 5. 10. 11. Much more faith the Apostle: if then in the first reconciliation to God, wee had remission of both, being now reconciled we shall much more. Hence also it is manifest that Christ worketh all both before our reconciliation, and after.

*Distinſt. 46.* Men also may satisfie for the fault, but *ex congruo, non ex condigno*, It is a satisfaction of congruities, not of condignities, *Bellarmin. lib. 4. de penitent. cap. 1. Contra*. There is no satisfaction wrought by man for his finnes, nor not of congruities: First, it is repugnant to the nature and properties of satisfaction: for that, which is of congruities, is accepted of favour, but satisfaction is an exact compensation in respect of justice: by this God is justly satisfied: by the other, he is but inclined to favour, as they teach. Secondly, there is no satisfaction for sinne *ex congruo*: for when we were enemies (saith S. Paul) we were reconciled to God, Rom. 5. 10. But nothing that enemies can doe, is acceptable vnto God, therefore God cannot any wayes, no not *ex congruo*, by our satisfaction be appeased, before our reconciliation, nor yet afterward, for our sinne in the purchasing of our reconciliation was already satisfied for by Christ.

*Distinſt. 47.* Man cannot satisfie God for the eternall punishment due vnto 47 sinne, but for the temporall he may. *Bellarmin. lib. 4. de penitent. cap. 1. Contra*. Seeing our Saviour Christ hath fully redeemed vs by his most precious blood, hee hath not onely satisfied for our sinne, but for our punishment both eternall and temporall due vnto sinne, Heb. 10. 14. with one offering hath beene made perfite, or (as the Rhemist read) consummated for ever them that are sanctified. If then he haue consummated vs by our redemption, he hath satisfied for all: for if any thing were left to be done by vs, we should not be consummated by him. And vs for the punishments and chastenings of this life, Saint Paul sheweth the ende of them, not to make satisfaction, but we are chastened of the Lord, that we should not be condemned with the world, 1. Corinth. 11. 32.

*Distinſt. 48.* The is *actualis satisfactio*, an actual satisfaction: and that is 48 our satisfaction: *Alia est satisfactio virtualis*, a virtual satisfaction: (This name Bellarmine hath not, but the sense:) Such is the satisfaction of Christ, *Per quam habemus gratiam, vt satisfaciamus*, by the which wee haue grace and power to satisfie, *Bellar. de purgat. lib. 1. cap. 10.*

*Distinſt. 49.* Christ hath immediately, immediately satisfied and paid the ran- 49 som for our sinne, but *mediati*, mediately, onely for the temporal punishment. *Bellarmin. de penitent. lib. 4. cap. 13. Contra*. Both these distinctions tend to one ende; and therefore one answer shall suffice them both. First, if Christ hath both actually and immediately satisfied for the greater, that is our sinne, and euertlasting punishment due to the same; much more hath he for the lesse, that is temporal punishment. Secondly, all punishment and recompence of sinne, is caused by the curse of the law: *Cursed is hee that continueth not in all things written in the law, &c.* Galath. 3. 10. But Christ hath actually and immediately redeemed vs from the curse of the law, being made a curse for vs, *ibid.* 13. which curse we are not able to beare, neither in whole, nor in part: *Ergo, actually and*  
*immedi-*

immediatly hee hath redeemed vs from all punishment both spirituall and temporall due vnto sinne.

- 50 *Distinct. 50.* Christ is a Sauour in a double respect, either for saving men alreadie fallen into sinne and condemnation, or else for preserving and sustaining them from falling: In this sense hee was a Sauour onely to the Virgine Marie, who was preserved onely from sinne by Christ, not saved from her sins, which she had not, *Franciscani, Fox pag. 801. col. 1. Contra.* Christ is called Iesus, a Sauour in this sense onely, *Because hee should save his people from their sinnes,* Math. 1. 21. He was then either in this sense a Sauour vnto Mary, or not at all. But her Sauour he was, as she her selfe confesseth, Luk. 1. 47. *Ergo,* he saved her from her sinnes. In the other sense, if Christ bee a Sauour at all, for preserving from sinne, he is so vnto angels, not vnto men, as Bernard saith: *Qui hominibus subvenit in tali necessitate, Angelos servavit à tali necessitate:* Hee that helped men out of their needfullie, preserved Angels from such needfullie, *Lib. de Diligend. Deo.*

- 51 *Distinct. 51.* When we object that place of S. Paul against the popish doctrine of merites: *We are iustified freely by grace,* Rom. 3. 24. They answer by a distinction: There are two iustifications: the first, which is onely of grace: and the second, wherein we proceed dayly by good workes, Rhemist. annot. Rom. 2. sect. 3. *Contra.* The scripture speaketh but of one iustification, which glorification followeth, Rom. 8. 30. whom he iustified, them also he glorified: If the this one iustification doe bring vs to glorification, what need a second? Againe, their second iustification is nothing els, but that which the scripture calleth *sanctification*, which issueth out from iustification, as the fruites thereof: But Christ is both our righteousness, and sanctification, 1. Cor. 1. 30. *Ergo,* he is both our first and second iustification, and so both are of grace.

- 52 *Distinct. 52.* There is *iustitia imputativa*, *iustitia inherens*, iustice imputative, where the righteousness of Christ is imputed vnto vs, & made ours by faith: iustice inherent, is that iustice that actually abideth in vs: by this wee are iustified and truly made iust, not by the other, Rhemist. annot. Rom. 2. sect. 4. *Contra.* A iustice inherent we graunt to bee in faithfull men, but imperfect; it is not able to iustifie them before God: but the righteousness onely of Christ imputed to vs by faith, is our iustice before God. The apostle saith, *Christ was made sin for vs, that we should be made the righteousness of God in him,* 2. Cor. 5. 21. Looke how Christ was made sin for vs, so are we made righteousness in him: but our sins were imputed to him, himselfe knew no sin: *Ergo,* our righteousness before God, is none other but his righteousness imputed to vs by faith.

- 53 *Distinct. 53.* Whereas they holde, that the lawe may be perfectly fulfilled in this life, lest it should seeme a very absurd opinion, and not farre from blasphemie, as indeede it is not, they would qualifie the matter, by a distinction: there is a perfection among men, a perfection among Angels: one kinde in earth, another in beaven: the perfection in this life may bee attained vnto, though the other cannot, *Harding defens. Apolog. 361. pag. Contra.* First, this is an absurd distinction,



distinction, and nothing to the purpose: The question is of the perfection of obedience to the law; and he telleth vs of the perfection of Angels: as though the lawe were giuen to angels: as if God had said to them: *Tu shall not steal, thou shalt not commit adulterie, &c.* Secondly, such a perfection, as God hath appointed in this life, we deny not but that it is possible by Gods grace to attaine vnto: But full and perfect obedience to the law in this life cannot be had, no otherwise, than Christ hath fulfilled it for vs. Saint Paul sayth, *They that are of the works of the Law, are vnder the curse: but they which are of faith, are blessed,* Gal. 3. 9. 10. The law therefore vnto vs is no otherwise perfectly fulfilled in this life, so that we by such fulfilling may escape the curse thereof, than by faith, and beleefe in Christ, who hath done it for vs.

*Distin. 14.* There is an *habitual*, and an *actual* faith: the faith in *habito*, 54 which also we may call a *potential* faith: The *actual* faith is to bee found in such as are of yeares of discretion, *Bellarm. de baptis. lib. 1. cap. 11. Contra.* There is no habituall or potentiall faith, that pleaseth God: the liuely iustifying faith is alwaies actual, working by loue, Gal. 5. 6.

*Distin. 15.* Sinnes, some are *venial*, that is, pardonable of their owne nature: Some *mortal*, because all that doe them, are worthie of damnation, *Rhemist. Rom. 1. sect. 11. Contra.* That all sinnes by grace are pardonable thorough Christ to al beleeuers, (blasphemie only against the holy ghost excepted, which is irremissible, and which the faithfull are sure to be preserved from) we graunt. But no sinne of it owne nature is pardonable: For all transgression of the law, is subiect to the curse, *Galath. 3. 10.* But all sinne is the transgression of the lawe, 1. Ioh. 3. 10.

*Distin. 16.* A man may sinne two waies, *materialiter, et formaliter*, materi- 56 ally, and formally: Hee that sinneth materially onely, that is, of a simple minde, doeth it, *sine culpa*, without his fault: as Peter did, failing somewhat in his example, Gal. 2. *Erratum fuit ab q. villa Petri culpa:* it was a small error without any fault of Peters, *Bellarm. de pontif. lib. 1. cap. 22. Contra.* All sin indeede is not alike heynous: for trespasses committed willingly, are greater than faultes done of simplicitie or ignorance, yet are they al sins, and make the offender guiltie much or little: Otherwise, there should not haue needed any sacrifices to be provided in the law for sinnes done of ignorance, *Leuit. 4.* Whatsoever is not of faith is sinne, *Rom. 14. 23.* He saith not, whatsoever is done of malice or wilfulness: but whatsoever is not of faith, that is, of a sure ground, done with certaine knowledge and perswasion, and according to a good conscience: as Bernard expoundeth the place, *De fide vera non falsa puto dixisse Apostolum, omne quod non ex fide peccatum, quia fides falsa, fides non est. Non autem ex fide vera bonum creditur, quod malum est.* I thinke the Apostle spake of a true, not a false faith in that place: Whatsoever is not of faith is sinne; because a false faith is no faith: and by a true faith, a man can not beleue that to be good, which is euill, *lib. de Dispensat.* Therefore all sinnes done ignorantly, and simply, though the intent bee neuer so good, doe make the partie that sinneth guilty and faultie.

*Distin. 17.*

- 57 *Distinct. 37.* There is a double certaintie of saluation: *Certitudo infallibilis*, an infallible certitude, which a man cannot haue in this life: *certitudo humana & moralis*, a morall and humane certitude: and this is sufficient for a man to rest himselfe vpon, *Bellar. de Sacram. lib. 1. cap. 28.*

*Contra.* First, they speake contraries: for how can there be a certitude not vnfallible? for that that is certaine is vnfallible, and what is fallible is yncertaine. Secondly, The Apostle sayth otherwise, *Give diligence to make your calling and election sure* (*videlicet*, sure without staggering, or waivering) For, *if ye doe these things, ye shall neuer fall*, 2. Pet. 1. 10. Is not this an vnfallible certitude, whereby a man shall bee assured neuer to fall? If this might not bee attained vnto in this life, S. Peter would not exhort vnto it.

- 58 *Distinct. 38.* I let passe here their idle fantasies, and fond schoole distinctions, not fit to be vsed by boy Sophisters, much lesse by men, that would be counted graue Diuines: As how, there are *causa morales iustificacionis*, alia *causa Physica*: Morall causes of our iustification, and Physicall or naturall causes, *Bellar. de effect. sacram. lib. 2. cap. 11.* *Contra.* This distinction is repugnant to the suites owne doctrine: for faith is no Morall, but a Theologicall vertue, as he distinguisheth the: but it is faith that iustificieth, Rom. 5. 1. *Ergo*, no morall vertue. Themselues also exclude the workes of nature from being any cause of iustification: how then can there be any Physicall causes? for indeede our iustification is no Physicall or naturall, but a metaphysicall and supernaturall worke.

- 59 *Distinct. 39.* Not much vnlike to this, is that distinction of *Dolor summus intensiue*, & *appretiatiue*: Our sorrow is greatest *intensiue*, when it is in the highest degree: It is the greatest *appretiatiue*, or in estimation, when as we sorrow not for a thing, as much as we can: yet wee had rather loose other things, than loose that: As a godly man may mourne *intensiue* for the death of his childre, more than for his sinnes: yet he had rather loose his children than the sauaour of God. True contrition then requireth sorrow in the highest degree, *appretiatiue*, but not *intensiue*, *Bellar. lib. 1. de penitent. cap. 11.* *Contra.* It is not possible that a man should weepe more for that which he lesse esteemeth: And if a man mourne more for a temporall losse, than for his sinnes, he mourneth not aright. Therefore sorrow for our sinnes ought to be the greatest in the highest degree, *intensiue*. And thus true sorrowe is described in the Scriptures: *Wee roare like beares, and mourne like dones*, Esay. 59. 10. *Behold O Lord how I am troubled: my bowels swell, my liuer is powred out vpon the earth*, Ierem. Lamen. 1. 30. *O that my head were as the waters, and mine eyes as fountaines of teares*, Ierem. 9. 1. *Cast off thine haire, O Ierusalem, and cast it away, and take vp a complaine*, Iere. 7. 29. *They shall mourne like dones, smiting vpon their breasts*, Nahum. 2. 7. *In that day shall there be great mourning in Ierusalem, as the mourning of Hadadrimmon, in the valley of Megiddo*, Zachar. 12. 11. Thus the Prophets did vse to describe true sorrow for sin, than the which none could be greater: as Moses sayth, *Send the Lord with al thine heart, & al thy soule*, Deut. 4. 29. Wherefore, sorrow for sinne ought to be the greatest & chiefeest of all other, *euen intensiue*, as we haue sayd.

*Distinctio.* Many such goodly distinctions they haue: as to shew that two bodies may bee in one place, they haue invented this distinction: there is *duplex diuisio, extrinseca respectu loci; intrinseca ratione subiecti*: There are two kinds of diuision of one thing from another: the externall diuision in respect of place; the internall in respect of the subiect: And so when two bodies are in one place, they are *internallie* distinct from themselves, though they be not distinct and diuided in place: the first diuision is taken away, not the second, *Beellar. lib. 3. de Eucharist. cap. 3.*

See what juggling here is, and all to breede an impossible conclusion: for seeing every bodie hath his proper place: yea, spirits haue their proper definite places, much more bodies: two bodies then must haue two places, vnlesse they be mingled and incorporate together, and so make but one bodie. Thus they distinguish of the being and subsistence of the accidents of bread and wine in the Eucharist without their subiects: *sunt in se negatiue, non positiue*, they haue a being in themselves negatively, not positiuely, *Beellar. lib. 3. de Eucharist. cap. 24.* Is not this good stuffe? I pray you, what is *esse negatiue*, to be with a negative? that is, put the negative (*non*) to (*esse*) and so (*non esse*) by this skillfull Philosophie shall be (*esse*) *not so be*, is all one, with (*to be*.) Such toys these vaine men doe traine vp their schollers in, and thinke by them to deceiue the world. I will trouble the Reader at this time with no more of their stuffe: by these examples already set forth, we may giue our iudgement of the rest.

That their distinctions are lewd, sophisticall, and vaine inuentions, to obscure the trueth withall, and not worth a rush: all distinctions wee condemne not, we know they haue their profitable vse, for the finding out of trueth, and discovering of falshood: but such distinctions, as serue to countenance error and superstition, against the manifest trueth of Gods word: such as are these popish distinctions, wee utterly abhorre and condemne. Of such distinctions we may say, as one of their owne fellowes sayd of that distinction of *Simonie*: There were *Simoniaci de sui natura*: there were *Simoniacall* things by nature, forbidden by the word of God, as to buy or sell Sacraments, *Simoniaci iure positiuo*: *Simoniacall* things, by the positive law & constitutions of the Church, as to sell Bishopricks and Ecclesiasticall livings: these the pope might dispense withall. *O Petre* (sayth he) *quantam animarum multitudinem eternarum transmissit, & transmissit ad infernum hac superstitialis & damnanda distinctio*: *O Peter* Peter, how many soules hath this superstitious and damnable distinction sent by heapes, and yet doth daily send to hell: *Aureum speculum, ex citation. Iuell. pag. 614.* So the Papists by their blasphemous distinctions of merits, satisfactions, iustifications, adoration, and such like, doe subuert the trueth, peruert the soules of many, euert and overthrow the course of religion, and tread them a high way and a beaten path to hell and damnation.



## The fourth Piller of Papistrie, consisting of *Papists contradictions amongst themselves.*



It is an vsuall accusation of the popish sorte against the professors of the Gospell, that we are at variance and dissension amongst our selues, and cannot agree of the points of our religion Harding faith with a stinking and vncleane mouth : that the puddle of Lutherans runneth downe by many sinkes : that we agree not within our selues : and that each one often times disagreeeth with himselfe: Defens. Apolog. pag. 289. The Rhemists falsely obiect, that we would e-

uery yeare haue a new faith, 2 Cor. 2. vers. 18. Bellarmine sayth, that wee haue 200. seuerall expositions of these words of our Sauour (*This is my bodie*) with lie and all, *de Sacram. lib. 2. cap. 1.* Now then, to cleere and purge our selues of this false accusation, we will consider who they are that cast vs in the teeth with our dissensions : who, for one dissension that is among vs, haue tenne among themselves : yea, if I sayd for one an hundred, I thinke the saying might be iustified. This Pillar of Papistrie hath foure parts : First, we will shew the dissensions of the later and new Papists with the old. Secondly, of the contradictions of the new among themselves. Thirdly, because they say, that amongst vs, one disagreeeth many times with himselfe : we will lay open the nakednes of their stoutest champion Bellarmine, how shamefully he forgetteth himselfe, saying, and vsaying, now of one opinion, by and by of another. Fourthly, wee will shew the repugnances, inconueniences, and insequent opinions, which popish religion hath in it selfe.

### *The contradictions & diuers opinions of old Papists & new.*

**B**ecause our aduersaries would beare vs in hand, that their dissensions are not in materiall poynts, but lighter matters, which concerne not the faith : We will make choyce of such opinions of theirs (trauing the rest) wherein they dissent, as shall easily appeare to be no triuiall or common matters, but of great weight and moment.

1. *Lyranus, Hugo Cardinalis, Caietanus*, doe hold the bookes of Tobie, Iudith Marchabees, Ecclesiasticus, the wisdom of Salomon to bee Apocryphall bookes,

bookes and no part of Canonickall Scripture: Arius Montanus also holdeth all the bookes of the old Testament, not found in the Hebrew Canon, to bee Apocryphall, *xx. Whitaker contra pap. quæst. 1. cap. 6.* The contrary is now maintained by Papists, that all the aforesayd bookes are Canonickall, and part of the Scriptures.

Canus affirmeth, that the Scriptures in the Hebrew text are wholly corrupt and defaced by the malice of the Iewes: Bellarmine confesseth some corruption in them, yet not concerning the doctrine of faith and manners. And that those corruptions and defaults came rather by reason of some faultie Libraries, and imperfect copies, than by the malicious depravation of the Iewes, *Bellarmino de Verb. Dei lib. 2. cap. 2.*

They differ much in many poynts concerning Antichrist. Some of the think, that the number 666. Apocal. 13. doth describe the time of Antichrists coming, as Lyranus. Some, that it sheweth the name *avmne*, which they thinke shall be the name of Antichrist, Anselmus, Richardus. Bellarmine thinketh his name shall not be knowne, till he be come, *de Rom. pont. lib. 3. cap. 11.*

Some, that he shall bee borne of a woman of fornication. Some, of the tribe of Dan, as Anselmus, Richardus. Bellarmine holdeth neither, *Ibid. cap. 12.*

Dominicus a Soto is of opinion, that the Christian faith shall vterly bee extinguished in the great persecution vnder Antichrist. Bellarmine thinketh no, *ibid. cap. 17.*

Their Canon law sayth, that no mortall man must here presume to reprove the faults of the Pope, because he himselfe being to iudge all men, is to bee iudged of none, *Part. 1. diffinit. 4. cap. Si Papa.* Yet the Rhemists affirme the contrary, that popes may be reprehended, and are iustly admonished of their faults, and ought so take it in good part, if it proceede of zeale and loue, Annot. 2. Galath. sect. 8.

Some of them doethinke, that the pope, even as he is pope, may fall into heresie, and so become an heretike, if hee take vpon him to define or determine without a generall Councell, *Gerson, Alphons. de Castro, Adrianus 6. Papa.* Some affirme the cleane contrary, that the pope cannot possibly fall into heresie, nor define any hereticall poynt, no nor by himselfe alone, *Albert. Pighius.* Others doe reach, that whether the pope may bee an heretike or no, he cannot determine any thing that is hereticall, *sic Driedo, Caietanus, Hosius, Eckius:* and to this subscribeth Bellarmine, *lib. 4. de Rom. pontif. cap. 2.*

That place of the Gospell, where Christ sayth, I haue prayed for thee Peter, that thy faith should not faile: the Diuines of Paris vnderstand generally of the whole Church, that Christ prayed that the Catholike faith should not faile. But Bellarmine and the rest, take these wordes as meane of Peter onely and his successors, that they should not erre at any time in faith, *Bellarmino. ibid. cap. 3.*

Durandus a popish author confesseth, that Gregorie 1. was found in an error for permitting priests to consume: but Bellarmine chargeth him rather with error in so writing, *ibid. cap. 21.*

- 10 Melchior Canus affirmeth, that Honorius 1. was an heretike: Bellarmine holdeth the contrarie, *de Pontif. lib. 4. cap. 11.*
- 11 Celestinus 3. an heretike: so sayth *Alphons. de Castro*: Bellarmine is of the contrary opinion *ibid. cap. 14.*
- 12 Iohn 22. was in a great error, who held, that the soules of the righteous should not see God before the day of the resurrection; *Guilielmus Ockam*, *Adrianus*: Bellarmine notwithstanding taketh vpon him to excuse him of heresie, *Bellarmin. cap. 14.*
- 13 Benedictus 13. condemned for an heretike in the Councell of Constance, and Eugenius 4. in the Councell of Basile. Bellarmine denieth notwithstanding that they were heretikes, but the Councils to haue erred rather in condemning them, *ibid.*
- 14 Some of the Papists thinke, that Bishops, as the Apostles before them, doe receiue their iurisdiction immediatly at Gods hands: So *Franciscus Vitoria*: *Alphons. de Castro*. Others, that the Apostles receiued their iurisdiction not frō Christ, but from Peter, and Bishops from Peters successor: so *Iohan. de Turris cremat.* *Dominicus Iacobatus*. A third sort hold, that the Apostles immediatly receiued power from Christ, but Bishops must looke for it at the Popes hands: sic *Caietanus*, *Dominicus a Soto*, *Bonauentura*, *Durand.* so also *Bellar. cap. 22.*
- 15 They are much troubled about this question, whether the Pope may be deposed for heresie: *Albert. Pighius* holdeth, that the Pope cannot be an heretike, and therefore not for any cause to be deposed: *Iohannes de Turris cremat.* is of opinion, that the Pope for secret heresie, is actually deposed of God, and may be by the Church declared to be so deposed. Others held, that the pope neither for manifest, nor secret heresie, either is actually or may bee deposed. *Caietanus*, that the Pope for manifest heresie is not actually deposed, but may be deposed by the Church. There is a fift opinion, that y<sup>e</sup> pope being a manifest heretike, doth cease of himselfe to be pope, and that he may bee iudged by the Church, and yet they iudge not the pope, for he is now no pope, *Iohan. Driedo*; *Melchior Canus*, and *Bellarmin.* consenteth, *lib. 2. de pontif. cap. 30.*
- 16 Concerning the popes temporall iurisdiction, some of them teach, that the pope by the word of God, hath full and plenasie power in all matters both Ecclesiasticall and Ciuill, *Augustin. Triumphus Hostiensis*. Others, that he hath not directly and immediatly any temporall authoritie, but onely spirituall: yet indirectly and immediatly by reason of his spirituall power, hee hath chiefe authoritie also in temporal matters: sic *Iohan. Driedo*, *Iohan. de Turris cremat.* *Pighius*, *Caietanus*, and *Bellar.* *lib. 5. de pontif. cap. 12.*
- They are much busied about the Councell of the Iewes that condemned
- 17 Christ, whether it erred or not. Some hold, that the question was *de facto, non de iure*: not by what right Christ should be put to death, but they consulted onely of the fact, to put him to death, and therefore in a matter of fact might erre. Others thinke that they erred in their owne minde and affection toward Christ, not in the sentence: for Christ was worthie of death bearing our sinnes. But



Bellarmino is of an opinion by himselfe; that the Councell did erre: for they were priuiledged only from error before Christs coming, not afterward, *Lib. 2. de Concil. cap. 2.* Thus they wearie themselves in their owne foolish conceits.

Some thinke that generall Councils cannot erre, though they haue not the Popes confirmation: so the Diuines of Paris. Others hold the cleane contrary, that they may, as *Caietanus, Turrescremat. Bellar. lib. 2. de concil. cap. 11.*

Some hold opinion, that a generall Councell is about the Pope, *Nichol. Cusanus, Panormitanus, Abulenſis.* So also it was concluded in the Councils of Constance and Basile. The Canonists teach, that the pope by right is about the Church and Councils, but he may, if he please, submit himselfe to their iudgement, and giue them authority ouer him. But others thinke, that he hath such an absolute authority, that he cannot submit himselfe to the sentence or censure of Councils though he would. So *Antoninus, Iohan. de Turrescremat. Caietanus, Viglius,* with others: vnto this Bellarmine subscribeth, the Popes waged champion to fight for his triple crowne.

*Alphons. de Castro* is of opinion, that heretikes are members of the Church: Bellarmine bestoweth some labour to confute his opinion. Thus one papist maketh worke for another, *Bellar. de Eccl. lib. 3. cap. 4.*

*Iohan. de Turrescremat.* requireth faith as necessarie to make a true member of the Church, which is a true and sound opinion: but he is confuted by Bellarmine, who holdeth faith in this case to be needlesse, *Lib. 3. de Eccl. cap. 10.*

*Iohannes de Turrescremat.* sayth, it is against the Catholike faith to affirme, that the faith of the Church did not onely rest, or was preserved in the Virgin Mary in the passion of Christ: Bellarmine thinketh that faith was preserved as well in the Apostles, as in Marie, that theirs failed no more than hers, *Lib. 3. de Eccl. cap. 17.* And herein the Iesuite commeth neereſt the truth: The Apostles faith was not lost, but greatly shaken, at the death of Christ, and they remained wauering and doubtfull, till they were by Christ (risen againe) confirmed.

Some affirme, that the vow of continencie or single life is annexed to priesthood, by the law of God, *Iohan. Maior, Clitonau.* Others, that it is not grounded vpon the diuine law, but onely brought in by the constitution and decree of the Church, and may be dispensed withall, *Tho. Aquinas, Caietanus:* so thinketh also *Bellar. de clericis, lib. 1. cap. 18.*

The Canonists holde, that the constitution of tithes, euen in respect of the quantitie and proportion of the tenth, is established by the law of God, and therefore cannot be altered to any other quantitie. Bellarmine calleth it an error of the Canonists, and confuteth it, determining the matter thus: that the payment of tithes is *De iure diuino, quoad substantiam, non quoad quantitatem,* is by the word warranted, in respect of the substance or equitie, not in regard of the precise quantitie, *De clericis, lib. 1. cap. 25.*

The Canonists hold, that clergy men are exempt from the power of secular Princes, not onely in Ecclesiasticall, but in politike and ciuill affaires by the law of God. Others affirme, that they are freed their persons and their goods

onely by humane constitution, *Franciscus Victoria, Dominicus a Soto: and Bellarm. de Clericis, lib. 1. cap. 22.*

- 26 Scotus did hold, that venial finnes were remitted in the very instant of the separation of the soule from the bodie, but they were remitted *per meritum precedentis*, by vertue of the merites, which went before in the life. *Tho. Aquinas* held the contrary, that they were not remitted then, but afterward in purgatorie. To this agreeth Bellarmine and the rest, *Bellar. lib. 1. de Purg. cap. 10.*
- 27 Some papists hold, that the soules in purgatorie are vncertaine of their saluation: and though they shall be saued, yet they know it not, *Dionis. Cartusianus, Michael Baij*: but the generall opinion of the papists now is, that they are certaine of their saluation, *Bellar. de Purg. lib. 2. cap. 4.*
- 28 Some of them thinke, that veniall finnes by nature deserue eternall death, and that they are but veniall of Gods mercie: wherein they hold the truth: for the stipend of all sinne is death, *Rom. 6. 23.* so *Michael Baij, Gerson, Iohann. Resenf.* But now the Iesuites generally hold the contrary, that veniall finnes are pardonable of their owne nature, *Bellar. ibid.*
- 29 Some are of opinion, that prayers may bee made for soules that are in hell: Bellarmine, and generally all that rabble hold it onely to be lawfull to pray for soules in purgatorie. But the truth is, the dead are not to bee prayed for at all, *Bellar. de Purg. lib. 2. cap. 5.*

The papists generally hold, that the soules which neede no cleansing in purgatorie, doe straight-waies goe to heauen: yet Bellarmine hath a trickie by himselfe, and thinketh it not improbable, that there should be another place, not so full of ioy as heauen is, nor in paine equall to purgatorie, *Lib. 2. de Purg. cap. 7.* But we acknowledge neither the one nor the other: for Scripture no where maketh mention of moe places than heauen and hell.

- 31 *Tho. Aquinas* holdeth, that the least punishment in purgatorie exceedeth the greatest torment in this life. Bonauenture denieth that, and saith that the greatest paine of purgatorie onely exceedeth the greatest of this life. And so thinketh *Bellar. lib. 2. c. 15.* But this is a needles question to dispute of the paines of purgatorie, for there is no such place, as we haue elsewhere shewed.
- 32 That the Saints know our prayers, though it be not agreeable to scripture, yet it is agreed vpon among papists: yet about the manner, how they come by the knowledge of our prayers, it is not amongst them agreed. Some thinke, that mens prayers are at that instant reuealed to Saints when they are made. Others, that in the beginning of their happines, so soone as they are receiued into heauen, they behold all things in God, as in a glasse, which appertaine to them. And this Bellarmine taketh to bee the more probable opinion, *cap. 26.* yet it is but a prophane speculation: for God himselfe onely knoweth the heart, neither will he giue his honour to another.
- 33 *Caietan* Cardinall confoundeth images and idols, taking them for all one: Bellarmine and the rest make great difference betweene them. Images, they say, they haue, but no Idols, *Bellar. de imaginib. sanctor. lib. 2. cap. 7.*

Some papists hold opinion, that the Images of the Trinitie ought not to bee made, *Alexand. Durand. Peresius, Caranus*, who beside alloweth not the Image of Christ to be made. Others hold the contrary, that they may safely bee made, and adored: *Caictanus, Catharinus, Sanderus*; and *Bellarmino*, who for the most part holdeth with the worst opinion.

Concerning the worship of Images, it is agreed amongst papists to bee lawfull and commendable, though it bee flat contrary to the second Commandment: yet they disagree about the manner of worship. Some holde that the Image in it selfe is not at all to be worshipped; but before the Image, that onely whose Image it is: *Sic Durandus, Alphonsus de Castro*. Others, that the Image is to be worshipped, and adored with the same kinde of worship that the exemplar is, whose Image it is, and so the Image of Christ to be worshipped as Christ himselfe: *Sic Caictanus, Bonaventura, Capreolus*, and others. There is a third opinion, that Images properly in themselves may be worshipped, yet with an inferior kind of worship, then that which is due to the Saint resembled by the Image, *Peresius, Catharinus, Sanderus*, to these consenteth *Bellarmino de Imaginib. sanctor. lib. 2. cap. 20.*

The papists make two kindes of religious worship, the higher and more excellent kinde, which is due only vnto GOD, they call *latria*, the inferior kinde, which may be given vnto Saints, *latria*, *Sic Bellarm.* Yet *Martinus Peresius*, a learned papist, sayth, that *latria* cannot signifie the worshipping of Saintes: for the worde is translated, seruitude, or seruice: but wee are not seruants to the Saints, but their fellow-servants, *Bellarmino lib. 1. de beatitud. Sanctor. cap. 12.*

Now concerning the sacraments. Some of them thinke that the same definition of a sacrament, cannot agree vnto the sacraments both of the olde and new testament, but improperly: *Sic Magister sententiar. Albertus Bonaventura.* Others thinke, that this definition of a sacrament, *est sacra rei signum*; it is a signe of an holy thing, may properly comprehend both the old and new sacrament, because it is not of the essence of a sacrament to bee a cause of sanctification, but a signe onely: *Sic Thom. Dominicus a Soto, Martinus Ledesinus*, and this is the truer opinion. But *Bellarmino* fully liketh neither, *Lib. 1. de sacram. cap. 2.*

Now whether the sacraments doe consist, *ex verbis & rebus*, of the wordes, and the things or elements, as their matter and forme, it is a great question among Papists. Some hold that they doe not: but that any thing sensible, whether it be the element, or the word, is the matter, and the forme to be the signification, *Sic Dominicus a Soto, Caictanus*. Others thinke that all Sacraments consist not of the worde and elements, but some onely: *Sic Durandus*. A third opinion is, that the sacraments onely of the New Testament doe consist of these partes, not the sacraments of the olde, *sic Alexand. Aleusius*. And others thinke, that all sacraments doe consist of these partes, either in themselves, or somewhat in steede, or place of them: *sic Dominicus a Soto*. *Bellarmino*

- take th somewhat from all these opinions, *Lib. 1. de sacram. cap. 17.* But to put the matter out of doubt, there must be in every sacrament, both the word and element, the word sanctifieth, 1. Timoth. 4. 5. and therefore must needs be there, nothing can serue in steed of it: there must be also an element beside the word, to be sanctified, and therefore the word cannot be the element.
- 39 The Iesuits do hold, that the intention of the minister is necessarie to make a sacrament: he must haue a purpose and intention *Faciendi, quod facit ecclesia*, to do that which the Church doth: that is to make a sacrament, *Sic Bellar. cum alijs.* Catharinus a papist saith, it is not necessary to haue such an intention, but y<sup>e</sup> a sacrament may be without it: wherein he thinketh aright, for the sacramēt no more depēdeth of the ministers intention, thē the preaching of y<sup>e</sup> word doth.
- 40 Concerning the efficacie of the sacraments, they doe all hold, that they are causes of sanctification, but not alike. Some holde that the minister is the efficient and working cause of iustification, the sacrament but the instrument, *Sic Casetanus, Sotus Ledesminus.* Some contrariwise, that the sacrament is the efficient cause, the minister but the instrument: *Ita Tho. Aquinas, ex Bellar. lib. 1. cap. 27.* and of these there are two sorts: some thinke that the sacraments are but causes, *Sunt quibus non*: without the which we are not iustified, *Sic Bonauentur. Scotus, Durandus.* Others thinke that there is verily an effectuall power giuen to the sacraments to iustifie, *Sic Bellarm. lib. 2. cap. 11.* What adoe is here about nothing, the sacraments are no instrumentall or efficient causes of our iustification, but scales onely of the righteousnes of faith, Rom. 4. 11. And it is faith, whereby we are iustified, Rom. 5. 11.
- 41 Astouching the sacraments of the law: some deny that they did iustifie *ex opere operantis*, that is, by the faith and deuotion of the receiver: *sic Magister.* Others thought they did. And for Circumcision, some held it did iustifie *ex opere operato*, by the very worke wrought: *sic Alexander, Bonauenture, Scotus, Gabriel.* Others were of opinion, that it did not iustifie of it selfe, but as it was a protestation and application of faith: *Sic Tho. Capreolus, Scotus:* to this Bellarmine enclineth, *lib. 2. cap. 13.* But if these fellowes would haue contented themselves with iustification by faith, as the scriptures teach vs, they needed not to haue made so many doubts.
- 42 Concerning the indeble character, which they say is imprinted in the soule by the sacraments, and can neuer be blotted out, Durandus sayth, it is no real thing distinct from the soule, or any absolute qualitie, but a certaine respect, and relation onely: Scotus sayth, it cannot be proued by scripture: Gabriel doubteth, whether the Church hath determined it: Yet Bellarmine holdeth his owne still, that there is such an indeble character: which is but a meere deuise, and hath no ground out of scripture, as Scotus sayth, *Ex Bellarm. lib. 2. de sacram. cap. 20.*
- 43 Some papists haue held opinion, that in baptisme it is sufficient to baptise in the name of one of the persons in trinitie, and especially of Christ: *Sic Hugo de S. Victor, Nicolaus papa.* Bellarmine holdeth, as the truth is, that baptisme must

must be celebrated in the name of the whole Trinitie. Some holde, that martyrdome doth not giue grace, *Nisi ex opere operantis*, 44 but according to the affection and disposition of the martyr: *Sic Dominicus a Soto, Martini Ledefini.* Others that it was available *ex opere operato*, by the very worke wrought: *Ita Thom. Gabriel. Iohan. Maior, and Bellarm. lib. 1. de baptis. cap. 6.* The first is the truer opinion, for without loue if a man giue his bodie to be burned, it is nothing, 1. Cor. 13. And yet neither martyrdome, nor any worke els, can be the cause of grace.

Some holde that Iohns baptisme was a sacrament of the new law, and that they which were baptized therewith, and did not put their trust therein, but had knowledge of the holy Ghost, needed not to haue been baptized againe by Christ: *Sic Petr. Lombardus.* Others thought it was a kind of sacrament, such as were the sacraments of the law, *Ita Magister. Thomas.* But Bellarmine wil haue it neither sacramēt of the old nor new, *De sacram. baptis. lib. 1. 19.* The scripture putteth all out of doubt that faith, Iohn baptized vnto repentance for remission of sinnes, Luk. 3. and so was in substance and effect one, and the same with the baptisme of Christ.

That Christ in the 6. of Iohn treateth not of the Eucharist: it is the opinion of many papists, Gabriel, Cusanus, Caietanus, Tapper, laufenius: wherein they say, as the truth is. But Bellarmine, and generally the papists now a daies doe apply it to the Eucharist: though indeede, it maketh more against them, then for them, *Lib. 1. de Euch. cap. 1. xx. Bellar.*

As touching the reall presence of Christ in the Eucharist, Durandus thinketh, that the substance of Christ is there without magnitude or quantitie. Others thinke that the bodie of Christ is there with the due quantitie and magnitude, but there is no distinction nor order of the parts: *Sic Okam.* But Bellarmine and the rest do think that the bodie of Christ is in the sacrament, in his due quantitie, and distinction and order of parts; *Lib. 3. de sacram. Euph. cap. 5.* Of all these the first two opinions are more reasonable: for how is it possible for the bodie of Christ, in his due proportion and bignes to bee contained in a thinne wafer cake? But none of al these opinions are true: for the bodie of Christ is no where els but in heauen, till his second comming, as S. Peter sayth, Act. 3.

Some did hold, that all the bread and wine in the Eucharist was not transubstantiate, but so much only as was receiued of the godly. Others, that the forme only of the bread was changed, not the matter: *sic Durandus.* Some contrariwise, that the matter was changed not the forme. Others, that the bread is assumed hypostatically vnto the word, as the humane nature is, *sic Rupertus.* Bellarmine with the rest, that after the words of consecration, the bread and wine is transubstantiate wholly into the bodie of Christ, the accidents only remaining. *Lib. 3. de Euch. cap. 11.*

It is the generall opinion of papists, that there ariseth no more spirituall fruite by receiuing in both kinds, then by receiuing in one: Yet there are some of the contrarie opinion, *Alexander. Ales. Gasper Cassalius, Ryardus.* And by a generall



nerall decree in the Councell of Basile the vse of the cup was graunted to the Bohemians, *Bellar. lib. 4. de Eucharist. cap. 13.* so that the receiuing in one kinde were all out as full of comfort, and as profitable as to doe it in both, then were one superfluous, and so they take vpon them to controule our Sauour Christ, who instituted both, and vsed them at his last Supper.

50 About the popish sacrament of extreame vnction arise these differences: They haue but two places of scripture vpon the which they ground that sacrament, Mark. 6. and Iames 5. About the former place they much disagree: Some holding that when the Apostles annoynted the sicke with oyle, it was not the sacramentall vnction, but an adumbration of it and a preparation thereunto, *sic Ruardus, Iansenius, Dominicus a Soto*. Others, that it is one and the selfe same kinde of vnction, which is treated of in both places, *sic Thom. Waldens. Alphons. de Castro*: Bellarmine enclineth to the first opinion, for no other reason, but because the protestants hold, the vnction spoken of in both places to be the same, *Bellar. de extre. vnction. lib. 1. cap. 2.*

51 Some thinke that the corporall health of the bodie is the absolute and infallible effect of this their deuised sacrament: *sic Dominic. a Soto*. Others, that it is but a conditionall effect, if it bee profitable for the soules health, and that this ceremonie is not principally applied for the health of the bodie, but for the health of the soule, *Concil. Tridentin. Sic Bellar. cap. 6.*

52 Some holde, that in time of necessitie a lay-man may bee the minister of extreame vnction: *sic Thom. Waldens.* Others, that a lay-man may annoynt with holy consecrate oyle, but without a sacrament: *sic Dominicus a Soto*. A third sort thinketh, that it is not lawfull for the lay sort to doe the one or the other: *sic Iansenius, Bellarm. cap. 9.* Now who will giue credite to these men, that there is such a sacrament of extreame vnction: when they cannot agree amongst themselves, nor one beleue another?

53 Some also thinke, that to annoynt the five senses together with the reynes and the secte, is of the essence of extreame vnction, and none ought to be omitted. Some the contrary, that none of them are of the essence, but the annoynting of any one may serue. The third opinion is, that the annoynting onely of the five senses is of the essence: *sic Thom. Aquin. Bellar. ibid. cap. 10.*

54 The Rhemists hold the mixture of water and wine in the Eucharist to be necessarie, and say the protestants in not vsing that ceremonie doe most impudently, and damnably, *Annot. 1. Corinth. 1. sect. 10.* yet the Canonists affirme that it is *De honestate tantum, non de necessitate*: Of decencie onely, not of necessitie, *De consecrat. dist. in 1. 2. in gloss. Scotus 4. sententiar. dist. in 1. 1. 2. quasi. 6.*

55 Some denie that *Episcopalis ordinatio*, the ordaining of Bishops to be a sacrament, *Dominicus a Soto, Petrus a Soto, Caietanus, Durandus* with others: Bellarmine with the rest of the Iesuites hold the contrarie, that it is a sacrament, *De sacram. ordinis, lib. 1. cap. 4.*

56 Durandus denieth matrimonic to be a sacrament, vnlesse *Equinoct.* Equinoctialle and impropertie: Bellarmine and generally the papists holde it properly



to be a sacrament, *Lib. 1. de matrimonio. cap. 1.*

Some of them againe do thinke, that matrimonie is not a proper sacrament of the new testament, *Sic Alphonsus de Castro, P. 1. in a Seta, Bonaventur. c. 11. alio* 57  
But that it was confirmed rather, then instituted of Christ: Bellarmine with the rest, hold the contrarie *Lib. 1. de Matrim. cap. 5*

Some hold that matrimonie, which they affirme to be a sacramēt, giueth no grace, *Sic Adagister fomentat. lib. 4. dist. 11. 12.* Bellarmine with the rest hold the contrarie, *ibid.* 58

Some affirme, that they which being married are afterward conuerted to the faith and baptized, should after their baptism contract matrimonie againe, and so then it becometh a sacrament, *Sic Paludanus, Capreolus, & others.* 59  
Others thinke, that there neede no new contract, but that matrimonie by the very act of baptism is confirmed, *Sic Thom. de Argente.* Bellarmine that a new contract is not necessary, but that y parties after baptism by some signe should expresse their consent, *ibid. lib. 1. de sacram. cap. 5.*

Melchior Canus affirmeth, that the parties themselves can not be the ministers of the sacrament of matrimonie, but of the contract onely, but that it must be necessarily done by an ecclesiasticall minister. Bellarmine with the rest teach the contrarie, that the parties themselves are the ministers of the sacrament. Some againe say, that the mutuall consent of the parties contracted in due forme of wordes expressed, are the matter and forme of this sacrament of matrimonie. Others, that the persons themselves are the matter: Bellarmine thinketh, both that in the contract while, the wordes are the matter expressing their consent, and afterward the parties themselves, *Bellarmin. cap. 6.*

The times prohibited and interdict for mariage were in times past, three 61  
in the yeare, from the Aduent to the Epiphanie, from Septuagesima to the octaues of Easter, from three daies afor the ascension, to the octaues of Pentecost, *Roland. Tapper.* The practise among them now is otherwise: for with the interdict time at Pentecost, they haue dispensed: and the prohibited time at Easter is cutte shorter, to beginne not from Septuagesima, but from Ashwednesday. So was it decreed in the late chapter of Trent, *sess. 24. cap. 10.*

Concerning the popish sacrament of penance; there arise many doubtres 62  
and differences among them: Some hold the finnes which are absolved to be the matter of this sacrament: others, the sinner himselfe that maketh confession: some the priest that absolueth, *ex Bellar. de penitent. lib. 1. cap. 10.*

Some, that the whole sacrament doth not conferre grace, but absolution onely by the priest, *Sic Thom. Aquin. Bonavent. Vega. Franciscus Ferrarius.* 63

Others that absolution did not giue grace alone but the action of the penitent person was required And hold comens with it, in that case: Bellarmine enclincheth to the first opinion, *De penitent. lib. 1. cap. 16.*

Some thinke that the act of penance, is but a dispositiō onely vnto remission of finnes, no merite at all where by remission is deserved: *Sic Ioh. Capreolus, Dominicus a Seta.* Others, that it is not a dispositiō onely vnto iustificatiō, but a meriting 64

meriting cause thereof of congruie, *See Alburnus, Bemaunt, Scotus, Durandus, Gabriel*: to this also Bellarmine subscribeth *lib. 2. de penitent. cap. 1. 2.* But the Iesu-ite is here grossly deceived, for before iustification it is impossible to please God without faith: therefore there is no place for merite.

65 Some, that perfect contrition is not sufficient to attaine remission of sinnes, without the sacrament of penance, and absolution by the priest, but onely at the poynt of death. Others, that it is sufficient to bee truly contrite, if the partie haue a vow and purpose afterward to receive the sacrament of penance: *see Bellarm. xum alijs, lib. 2. cap. 3.* But the truth is, that true repentance before God is sufficient with satisfaction to the Church in publique offences, without either sacramentall penance, or the vow thereof, for such sacrament we acknowledge none.

66 Some hold, that men may satisfie God by their penall workes, both for the fault, and for eternall punishment due thereunto: *See Ruard, Tapper, Andrus, Vega.* Others, that they can satisfie God for neither of these, but onely for temporall punishment, *see Bellarm. xum Iesuite, lib. 2. cap. 1.* But the truth is, that Christ hath satisfied fully and wholly in our behalfe, both for sinne and whatsoever punishment due, as we have shewed before: so that no part or kinde of satisfaction remaineth to be done by us.

67 Some holde, that Articulus confessionis is necessarie to saluation, and that by the institution of Christ: *Hard pag. 88.* Others hold, that confession is not necessarie for secret sinnes, but that they may bee forgiven without: *see Gratian, Holcott, Thom. Aquin. ex Iul. defens. apol. pag. 49.*

68 Some holde that the Virgin Mary was conceived without original sinne: Friars Franciscane. Others, that she was conceived as all other children of Adam be: Dominike friars. And Bernard thinketh it unlawfull therefore to keepe a festiual day of her conception, *For pag. 80.*

69 The most part of them hold, that it is not meete or convenient, that the people should receiue in both kinds. Others more truly holde the contrary: *Bartholomew Latomus* confesseth that our request is reasonable to haue the holie sacrament administred in both kinds: *Gerardus Lorichius* calleth them *Pseudo-catholicos*, false catholikes, that hinder the reformation of the Church in that paynt. And he calleth the wilfull maintaining of reueling in one kind, *Heresis & blasphemia pestilens & execrabilis*: An heresie, and blasphemie cursed and pestilent, *Ex Iul. defens. apolog. pag. 28.*

70 Lastly because it were infinite to shew all their contradictions, they doe foully disagree about the bodie of Christ in the sacrament, what should become of it, after consecration: Some say, that Christ's bodie passeth downe into the flammacke: other, that it cometh onely into the mouth: Another, that as soone as the formes of bread & wine be gored of the teeth, the bodie of Christ is caught vp into heauen: One sayth, a mouse may eate the bodie of Christ: Another, that a mouse cannot eate it: yea the Master of the sentences himselfe is to seeke; *Deus nouit*, sayth hee: after much discussing of the matter, hee resolueth

it thus: *God knoweth*, faith he, what is become of it, *Ex citation. 7. mol. pag. 285.* Then much shall suffice concerning the contradictions of the papists of former times, with our new ypsilart pope-catholike doctors: And I hope by this it may appeare that their domesticall dissensions are not, as they beare vs in hand, in the smaller poynts onely, but in the very ground and substance of popish Religion, as about the Sacraments, the Real presence, iustificatio, authoritie of the Scriptures, of the pope, of generall Councils, and such like. Now let vs see how well our new masters of poperie, which are principally the Iesuites, agree among themselves.

*The disagreement and difference of opinion of the Iesuites among themselves.* Part. 2.



Will heere especially match our Rhemists and Bellarmine, and compare their doctrine and opinions together, that the vnitie whereof they make such boast and brags may be made knowne to the world.

1. Bellarmine holdeth, that wicked men liuing in the external <sup>71</sup> profession of the Church, are *Vera partes, & membra Ecclesia: Are true parts and members of the Church, De Eccles. lib. 3. cap. 10.* The Rhemists say, that they are rather as ill humours, and superfluous excrements, then true and liuely parts of the bodie, Annot. 1. John. 2. sect. 10.

2. That place Matth. 24. 15. of the standing of the abomination of desolation in the temple, Bellarmine vnderstandeth of the destruction of Ierusalem, *Lib. 3. cap. 16. resp. ad 3. ration.* The Rhemists affirme it shall bee especially accomplished in Antichrists time, when as the sacrifice of the Masse (as they imagine) shall be vtterly abolished, Annot. Matth. 24. vers. 15.

3. Concerning the defection and Apostasie, which S. Paul speaketh of, 2. <sup>73</sup> Thess. 2. 3. Bellarmine sayth it shall be a defection from the Romane Empire: Rhemists, it shall be a defection from most points of Christian religion: Secondly Bellarmine sayth, that though it bee a defection from the Roman faith, yet it shall not be generall, but particular, *[ibid. cap. 16. resp. ad 3. argum.]* The Rhemists graunt it shall be a reuolt of kingdomes, peoples, prouinces, so that the publike entercourse of the faithfull with the Church of Rome shall cease: they shall onely communicate with it in heart, Annot. 2. Thess. 2. sect. 6.

4. The Rhemists hold, that Antichrist shalbe borne of the tribe of Dan: Annot. 2. Thess. 2. 8. Bellarmine doth not onely varie from them, but opposeth himselfe against them, and confuteth their arguments, *Lib. 3. de pontif. cap. 12.*

5. Bellarmine, by that place, 1. Ioh. 2. 22. he is Antichrist that denieth the Father and the Sonne, would proue, that Antichrist, when he cometh, shall aperly and openly deny Iesus to bee Christ, *Lib. 3. de pontif. cap. 14.* The Rhemists say this was a marke, seruing onely for those times to describe an heretike by, Annot. 1. Iohn. 4. sect. 2. And therefore it cannot be applied to Antichrist. <sup>75</sup>

- 76 6 Bellarmine sayth, that one of the wonders or miracles that Antichrist must worke, shall be to cause the Image of the beast to speake, *ibid. cap. 1. 5.* The Rhemists, whereas the text saith, another beast shall rise out of the earth, and shall cause fire to come from heauen, and the image of the beast to speake, *Apoc. 13.* They expound it not of Antichrist, but of another false prophet inferiour to Antichrist, *Annot. Apocal. 13. sect. 3.*
- 77 7 Bellarmine saith: *Soli episcopi pastores sunt*: That bishops only are pastors of their diocesse: & that inferiour ministers are not properly pastors of their severall flocks, *Lib. 1. de Concil. cap. 15.* The Rhemists doubt not to say, that many, which haue no gift to preach, yet for their wisdom & government are not vnmeet to be pastors & bishops, *Annot. 1. Tim. 5. sect. 13.* If such in their opinion may bee made bishops, then are they not most properly pastors, as Bellarmine sayth: for he is most properly a pastor, that hath gifts to preach, which is spirituall feeding.
- 78 8 The Rhemists affirme, that Christ in plaine termes most amply imparted vnto the Apostles and their successors, his full power and authoritie to remit sinnes: And further, they seeme to insinuate, that what authoritie Christ had, as he was man, it is now wholly resiant in them, *Annot. Ioh. 20. sect. 3.* Bellarmine notwithstanding denieth, that the pope may doe as much, as Christ could as he was man: For Christ did institute sacraments, and could remit sinnes without sacraments, so cannot the pope, *De pontif. lib. 5. cap. 4.*
- 79 9 The day of the Lorde shall reueale it. *1. Cor. 3. 13.* that is, sayth Bellarmine, the generall day of Iudgement, *Lib. de purgat. 1. cap. 4.* the Rhemists vnderstand the particular day of euery mans death, *Annot. 1. Cor. 3. sect. 3.*
- 80 10 Whereas Iohn is forbidden by the Angell to worship him, *Apocal. 19. vers. 10.* The Rhemists say it was because Iohn being deceiued in the error of his person, and so taking the Angel for Christ, gaue him diuine honour, *Annot. in eum locum.* But Bellarmine sayth, hee did but giue the Angel the worship due vnto him, and did well in adoring the Angell: and that the Angell did well in refusing adoration, for reuerence to the humanitie of Christ. The Rhemists say, it was refused for reuerence to the excellencie of Iohns person, *Bellarmin. lib. 1. de sanctis. cap. 14.* Thus these Iesuites agree, as the say, as harpe and harrow.
- 81 11 The Rhemists affirme, that Images are not to bee adored with godly or diuine honour, *Annot. Act. 17. sect. 5.* Bellarmine yet graunteth, that *improprè*, improperly notwithstanding they may be adored with diuine worship, *Lib. 2. de sanctis. cap. 23.*
- 82 12 Bellarmine denieth that the bodie of Christ being eaten goeth any further then the stomacke, *Lib. 1. de Euch. cap. 14.* The Rhemists goe further, they say we are made a peece of his bodie and bloud, *1. Cor. 10. sect. 5.* although his body were conuered into the substance of their bodies.
- 83 13 The Rhemists commend the reseruing of the water in baptisme, and carrying of it home, to giue it the diseased to drinke, *Annot. Iam. 5. sect. 5.* But Bellarmine alloweth the reseruatiō onely of the Eucharist, which onely, sayth he, remaineth

remaineth a sacrament after the vse, *Lib. 4. de Eucharist. cap. 3.*

14 The Rhemists say, we do improperly name the whole sacrament, and ministration thereof *Communion*, Annot. 1. Cor. 11. sect. 14. yet Bellarmine dealeth more liberally, for he frankly and freely vseth the name of *Communion*, as *lib. 4. de Euchar. cap. 24. 36. capit.* and in many other places.

15 The Rhemists vpon those words of the Apostle, Heb. 13. 10. *Wee haue an altar*, do ground the hauing of their materiall altars for the sacrifice of the body of Christ: and would proue by this place, that Christians haue altars properly so called, *Annot. in hunc locum.* Bellarmine of purpose refraineeth to vrge this place against vs, because, sayth hee, diuers Catholike writers doe vnderstand it either of the Crosse, or of Christ himselfe, *Lib. 1. de miss. cap. 14.*

16 Bellarmine sayth, that in the Eucharist only, the priest doth *induere personam Christi*, take vpon him the person of Christ, when he sayth, This is my bodie: In other sacraments hee is but the minister of Christ, hee doth not take his person vpon him, *lib. 4. de Euchar. cap. 14.* Yet the Rhemists affirme, that the priest in other popish sacraments also dooth take vpon him the person of Christ, as in penance he absoluteth in the person of Christ, Annot. 2. Corint. 2. sect. 6. Bellarmine also varieth from other papists of these daies, as well, as from the Rhemists, and they varie from him.

17 Heskius a papist affirmeth, that the sacrifice of Christ vpon the crosse was after the order of Aaron, *Lib. 1. c. 13.* Bellar. saith plainly, that it was not properly either after Aarons order, or Melchisedecks, *Lib. 1. de miss. c. 6. respo. ad 5. arg.*

18 The Council of Trent concluded thus concerning the adoration of Images, *Honor, qui eis debetur, refertur ad prototypa, quae illa representant*: The honour due vnto them is to be referred to those things which they represent, *Sess. 25.* But Bellarmine holdeth, that there is a religious worship properly due vnto them, *Et non solum ut vicem gerunt exemplaris*, and not onely as they represent another thing, *De imaginib. Sanctor. lib. 2. cap. 22.*

19 Bellarmine denieth, that Augustine vnderstood those words of our Saviour figuratiuely, *This is my body*: when his words are most plaine, writing thus, *Non dubitauit dominus dicere, hoc est corpus meum, cum signum daret corporis sui*: The Lord doubted not to say, this is my bodie, when he gaue a signe of his bodie: yet Bellarmine laboreth by subtile and fraudulent distinctions to shift off and obscure the euidence of these words, *Lib. 2. de Euchar. cap. 24.* By other papists notwithstanding, of no meate account, it is confessed, that Augustine did expound those words figuratiuely, *Fox. p. 1428. col. 1. Secret. Bourne. Fecknam.*

20 Concerning the storie of Pope Ioane, & the circumstances thereof, it is pretie sport to see what shifts the papists are driuen vnto, and how they larre one with another, to obscure, if it were possible, the light of that storie. Harding denieth, that whereas the storie sayth, vpon that occasion, in the election of the Popes they vsed a chaire with an hole to trie the Popes humanitie, he flatly denieth that there was any such thing: Or that the Popes doe refraine to goe that way in procession, where Pope Ioane trauelled with child: Or that there is any

Image



Image representing such a thing, he counteth all these fables. But Bellar. which is better acquainted with Rome, then it should seeme Harding was, doth somewhat more cunningly excuse the matter, to the first hee, sayth, there is indeed a porphyrie Chayre, but to shew the popes humilitie, not to trie his humanitie: to the next, he confesseth the pope refraineth to go that way, but not vpo any such occasion, but only because it is a streite way, & not fit for his traine: to the third, he graunteth there is an image, not without fashion or shape, as Harding saith, who compareth it to some of the ragged stones at Stonage, but it rather resembleth saith he, a heathenish priest going to sacrifice, then a woman, *Harding defens. apol. p. 428. Bellar. li. 3. de pontif. ca. 24.* Thus we see that neither the old papists agree with the new, nor the new among themselves. Now to the third part.

*Bellarmino at variance with himselfe. Part. 3.*

- 91 **B**ellarmino, for expounding of Scripture, referreth vs to the fathers of the Church: from them to generall councils: lastly to the pope & Cardinals, *Lib. 3. de script. c. 3.* but other where, he maketh the pope the chiefe iudge of all controuersies about general councils, who cannot erre in decreeing concerning faith, no nor concerning manners: yea it is probable he can not erre as a particular person, *Lib. 4. de pontif. cap. 3. s. 6.* What need he then ioyne the Cardinals commision with the Pope?
- 92 2 Bellarmine in one place denyeth, that faith is necessary or requisite to make a true member of the Church, *Lib. 3. de Eccles. cap. 10.* And yet else where forgetting himselfe, saith, *Fide firmissima ac certissima credimus*, we by a most certaine and infallible faith beleue, which is the Church: *ibid. cap. 16.* If by faith onely the Church is knowen, and so who are the true members thereof: much more do the members themselves stand by faith: and if by faith they are beleueed of others to bee of the Church, much more by faith ought they to bee assured of themselves: These things therefore hang not currantly together.
- 93 3 Bellarm. out of that text, *Pasce oues meas*, Feed my sheep, would proue that Bishops only are the pastors of the Church, and therefore they onely to giue deciding voices in councils, *Lib. 1. de Conc. cap. 15.* But cap. 19. he by that text proueth the pope to be vniuersal pastor, & so to bee president in Councils, so soone hath he forgotten himselfe.
- 94 4 Bellarmine in one place maintaineth this point, *Romani pontificis ecclesiasticum principatum, authore Christo principium accepisse*, That the ecclesiasticall iurisdiction of the pope tooke beginning of Christ, *lib. 2. de pontif. cap. 12.* But elswhere he saith, that the pope is not Peters successor *iure diuino*, by any diuine right: neither is it *ex prima institutione Pontificatus, qua in euangelio legitur*, of the first institution of that chiefe pastورشip, whereof we read in the Gospel, ca. 17. In any mans eare I thinke these speeches will make a contrary sound.
- 95 5 Bellarmine confesseth that the church of Rome cannot erre personally, and yet denyeth not but that the pope may erre personally, which is an absurd & a contradictory speech, seeing the popes being at Rome is the cause as they say, of  
the



the not erring of that Church: & therefore he holdeth, that the Church of Rome is sure no longer to be preserved from error, than the popes Apostolike See remaineth there. If the pope then be the cause of their not erring, he is much more free from error himselfe: for how then is the Church free from personall error, and not the pope?

6 Bellarm. in one place saith, that the pope only succeedeth Peter properly; 96 Bishops succeed the Apostles, *non propriè*, not properly, *de pontif. lib. 4. c. 5.* But in another place he writeth thus, *Episcopi propriè succedunt Apostolis*: Bishops properly succeed the Apostles, *lib. 1. de Clericis, cap. 13. propriè non propriè*, properly, not properly to succeed, I trow, they be contradictorie speeches.

7 Bellarm. confesseth that the mariage of Ministers is not forbidden by the 97 word of God: and yet contrary to his owne opinion, he wrestleth places of scripture against the mariage of Ministers, as that 1. Tim. 2. 3. *No man that warreth, entangleth himselfe*, & *s. lib. de Clericis, 19.*

8 Bellarm. saith, that the care of children and household, are a great impediment to the calling of a Minister, *ibidem, 19.* and forbidden vnder the name of secular affaires in that place to Timothie: And yet elsewhere he affirmeth, that *regimen politicum*, politicall gouernment, is no hinderance to the ecclesiasticall calling: but that the same man may very well be both an ecclesiasticall, and politicall prince, *de Rom pontif. lib. 5. cap. 10. ad obiect. 5.* If then the care and charge of a whole citie or countrie, may stand very well with the ecclesiasticall function, much more the care of one familie may: The Iesuite is not well aduised, so soone to forget himselfe.

9 That place in Zacharie, *Thou hast loosed thy prisoners out of the pitte, where 99 there was no water*, Zachar. 9. 11. Bellarmi. in one place expoundeth of *Limbus Patrum*, The dungeon of darknes, from whence the Patriarkes were deliuered, *lib. 4. de Christi anima, cap. 11.* In another place he alleadgeth it to prooue purgatorie, *lib. 1. de purgat. cap. 3.* But *Limbus patrum* and purgatorie, are places among papists much different.

10 Bellarm. in expounding of that place, 1 Cor. 3. 13: *The fire shall trye every mans work*, & v. 15. *He shall be saued, yet as it were by the fire*, is put to such trouble 100 and businesse, that within the compasse of one chapter hee admitteth contrary senses of the same place: in the first place, by fire vnderstanding the iudgment of God: in the second, the flames of purgatorie, *de purgator. lib. 1. cap. 4.*

11 Bellarm. in one place writeth thus, *In extremo iudicio duo tantum loca remanebunt, Paradisus & Gehenna*: At the last iudgement, two places onely shall 101 remaine, Paradise, and Gehenna, heauen and hell, *lib. 1. de purg. cap. 8. respons. ad 3. obiect.* And yet not long after, he confesseth that there are two places of eternal punishment, *Limbus infantum*, *propria filius damni aterna*: the dungeon of infants for eternall punishment of losse without smart, and *infernum propria damni & sensu*: Hell for the eternall punishment both of losse and smart. These then are two places that shall last forever, and heauen is the third: how then are there but two? *lib. de purgat. cap. 6.*

12 Bellarm. other while beareth vs in hand, that there are but two kindes of 102 religions

religious worship: The higher kind called *latria* due onely to God, and an inferior sort called *dulia*, proper to Saints: vnto the which kind belongeth that which they call *Hyperdulia*, a higher kind of inferior seruice or worship proper to the Virgine Mary and the humanitie of Christ: so he maketh three kinds in all, *lib. 1. de Sanct. cap. 12*. But in another place he doubleth the number, and maketh fixe seuerall sorts, *Latria simpliciter*, and *secundum quid*: the first due vnto God, the second vnto his image: *Hyperdulia simpliciter*, and *secundum quid*: and so likewise *Dulia simpliciter*, and *secundum quid*, the first proper vnto the virgine Marie, and other Saints, the other to their images, *lib. 2. cap. 25*.

- 103 13 Bellarmine, to proue amongst other reasons, that those words of Christ, *This is my body*, are taken properly, not figuratiuely; alleadgeth this for one, *Verba legum perspicua & propria esse debent*: The wordes of lawes and statutes should be perspicuous and proper. And againe, *Dogmata principia non nisi proprijs verbis tradi solent in diuinis literis*: Principall preceptes, are wont in the Scriptures to bee expressed in proper words: therefore it is not like, that Christ being now to prescribe a perpetuall lawe and forme of this sacrament, would speake obscurely, *lib. 1. de Eucharist. cap. 9*. yet elswhere, he saith, *Necessario sciendum est scripturas esse obscurissimas*: It must necessarily be graunted, that the Scriptures are most obscure, *de Verb. lib. 3. cap. 1*. And findeth great fault with vs, for saying, that the precepts of faith are euidently expressed in Scripture, which is no more than he himselfe affirmeth.

- 104 14 Sometime Bellarmine telleth vs, that *Corpus Domini solo corpore sine fide acceptum, nihil prodest*: That the bodye of Christ being onely receiued with the body profiteth not, *de Eucharist. lib. 3. cap. 9*. Wherein he saith right. Sometime againe he would make vs beleue, that the Sacraments are auailable, *ex opere operato*, by the very worke wrought, *non ex merito agentis, vel suscipientis*, not for the worthines either of the receiuer or Minister. And againe, *Fides & penitentia non dant efficaciam sacramenti*: Faith and repentance doe not give efficacie to the sacrament, *Lib. 2. de Sacrament. cap. 1*. How these thinges agree together I can not see: that the Sacrament should not profite without the faith of the receiuer. And againe, that it should auail, *ex opere operato*, without any respect had to the receiuer.

- 105 15 Bellarmine saith, *Opera bona sine fide non profunt*: good workes profite not without faith, *de Sacrament. Eucharist. lib. 3. cap. 9*. And yet elswhere confesseth, that there may be *Meritum de congruo*, a merite of congruie before iustification. If then workes may merite, then they are auailable, and that without faith, which cannot bee had before iustification, Bellarmine, *lib. 2. de penitent. ca. 12*.

- 106 16 Bellarmine in one place saith, *Non solum res, sed etiam verba in sacramentis non a legi a Deo determinata sunt, ut non liceat quidpiam immutare*: The words and matter in the Sacraments of the new law, are so determined of god, that it is not lawfull to change one iotte, *De Sacrament. lib. 1. cap. 21*. Yet they haue presumed, contrary to their owne rule, to change both. As for the matter of the Eucharist they haue taken away the one halfe, depriving the people of the

the cuppe. And concerning the wordes, they doe shewe no lesse boldnesse in altering them: They haue put in (*crisim*) into the wordes of consecration, saying, *hoc enim est corpus meum*: and in consecrating the cuppe, they adde these wordes, *mysterium fidei*. The mysterie of faith: and all this Bellarmine sayth is well done, and that these words which are not found in the Gospell, are supplied by tradition from Saint Peter, *de Sacram. Eucharist. lib. 4. cap. 14*. Thus they offend against their owne rules: for they adde vnto the wordes determined of God in his holy word, which is contained in the Scriptures.

17 Bellarmine sometime grauneth, that the body of Christ is made of bread <sup>107</sup> in the Eucharist, *ut ex aqua factum est vinum*, as of water Christ made wine, *lib. 3. de Eucharist. cap. 24*. But in another place, he flatly denyeth it: for that was a productiue conuersion of the water into wine, which is, when that beginneth to bee, which was not before: but the changing of bread into Christes bodie is no productiue conuersion; but only adductiue, not making a thing to be which was not before: but onely bringing it to a place where it was not before, *de Eucharist. lib. 3. cap. 18*.

18 To saye, that the Iewes did not eate the same spirituall meate with vs, <sup>108</sup> and that the Manna, which they did eate, had no spirituall effect, which is affirmed notwithstanding by Saint Paule, 1. Corinth. 10. 1. 2. and yet to graunt, that they which were then iust or righteous, were so iust *ob participationem sacrificij crucis*, by the participation of the sacrifice vpon the crosse, I thinke are plaine contraries: to say they were not partakers of the same spirituall meate with vs, namely Christ, and yet againe that they were: yet Bellarmine affirmeth both; the first, *lib. 2. de Sacram. ca. 17. resp. ad argum. 3*. The latter, *lib. 1. de Miss. ca. 20*.

19 To say, that faith goeth before repentance, or, as they terme it, Penance: <sup>109</sup> and that repentance goeth before iustification, is all one to say, that repentance goeth before iustification, and that iustification likewise goeth before repentance: *for by faith are we iustificed*, Rom. 5. 1. As soone as faith cometh, iustification doth accompanie it: If faith goe before, so doth iustification: and if iustification follow repentance, so doth faith: yet are they both affirmed by Bellarmine, *de penitent. lib. 1. cap. 19*.

20 Many such contradictorie and repugnant sayings are easily to be found <sup>110</sup> in Bellarmines volumes, and in the writings of other papistes: so that they neither agree with others, nor with themselves: as the Rhemists sometime say, that the meritorious workes of the Saints, the very ground of popish indulgences, are to be disposed by the pastors of the Church, 2. Corinth. 2. Sect. 5. Sometime, that they are applicable by the sufferers intention, Annot. 1. Colossi. 1. Sect. 4. Harding sometime calleth their Legend storie an old moth-eaten booke, and confesseth, that among many true stories, it may haue some fables, *Defens. Apolog. pag. 166*. And yet forgetting himselfe, he stoutly affirmeth, that there are no fables, nor lies in that booke, pag. 750.

Thus much of the personall contradictions among the papists, both olde and <sup>110</sup> new. Now we will set downe for a taste and triall the repugnances and contrarieties, which their religion hath within it selfe.

## Popish Religion contrary within it selfe. Part. 4.

- 111 **I**T is generally taught and beleeued in the popish church, that baptisme is necessary to saluation, which enuourthey would ground vpon those words: Ioh. 3. 5. That vnles a man be borne of water and the spirite, he cannot enter into the kingdome of heauen: yet they themselues also affirme, that baptisme was not necessary before the passion of Christ, but began in the day of Pentecost after to be necessary, *Bellar. lib. 1. de baptis. ca. 5.* Yea and now also they make two exceptions, of Martyrs, and penitent persons, who without baptisme may bee saved, *Bellar. cap. 6.* The Rhemists adde vnto these a third exempt case, of those that depart this life with vow and desire of the sacrament of baptisme, Annot. Iohn 3. sect. 2. But, if they ground the necessitie of baptisme vpon those wordes of our Sauour, it began to be necessary when those words were vttered, & therefore was necessarie before the passion of Christ. Secondly, the words are general, in so much, that there is no priuiledge graunted to Martyrs or penitent persons, if they stand strictly vpon that place: In this poynt therefore papistrie is not at vnitie in it selfe.
- 112 **2** Bellarmine with the rest doe affirme that Christ gaue the cup onely to his Apostles, whom at that instant, (they say) he made priestes, and therefore priests onely not lay-men are bound by the word of God to receiue in both kinds: Yet the practise of their Church is contrary: For neither doe priests, if they communicate only, and minister not the sacrament, receiue in both kinds, according to the decree of the Tridentine chapter, *Bellar. de sacr. Eucharist. lib. 4. cap. 23.*
- 113 **3** Againe in their priuate Masses, the priest sayth: *Quotquot ex hac altaris participatione sumferimus*: As many of vs as haue been partakers of this altar: When as there bee no communicants, beside the priest himselfe, howe can this hang together? *ex canon. missa.*
- 114 **4** The priest also being at masse, saith, commaund these to bee caryed by the hands of thine Angels, vnto the highest altar in heauen: and anon hee swalloweth downe the host into his bellie that hee would haue conueried into heauen: how haue these things agree?
- 115 **5** The papistes generally make but seauen degrees of ecclesiasticall orders, as priests, deacons, subdeacons, Acolythistes or Attenders, Readers, Exorcistes, doore-keepers, *Bellar. de Cleric. cap. 11* And yet Bellarmine the mouth of the rest, affirmeth, that *Ordinatio episcopali*, the ordaining of Bishops is a sacramēt, as the other ministeriall orders bee: *Ergo*, it is also a distinct degree from the rest, and so there are eight in all, *Bellar. de sacram. Ordinis, cap. 5.* Further if there be eight distinct Orders, and every one by it selfe is a sacrament, as Bellarmine teacheth, then haue we eight sacraments of Order, beside the other sixe, for all these seuerall orders cannot make one sacrament, seeing they differ one from another both in some of wordes, and in the externall signes or ceremonies that are vsed, *Consul. Bellar. lib. de Ordin. cap. 5. 6. 7. 8.*
- 116 **6** In words and outward profession they affirme, that matrimonic is a sacrament: And yet some of them call it a pollution or prophanation of orders, *Grav.*

*Ger. Martin.* And that the marriage of ministers is the worst sort of incontinencie and fornication, *Rhemist.* 1. Cor. 7. sect. 8. Haue not these men now a very repentent opinion of their sacraments?

7 Again, they preferre continencie before matrimonie, as a state far more excellent and meritorious before God: Yet they hold matrimonie to be a sacrament, and to confer grace of iustification: how then is it not more excellent, then single life, which is no sacrament, neither a conferrer of grace?

8 *Bellarmin.* saith: *Bonum est à Deo petere, cum ut sanctos pro nobis orare faciat, tum ut illos promobis orantes exaudiat:* It is good for vs to craue of God, that hee would cause the saints to pray for vs, and that then he would heare them entreating for vs: *De missilib. 2. cap. 8.* Thus they make God a mediator betweene the Saints, and vs. And what an absurd thing is this to pray to God, that the Saints may pray for vs, whereas in thus saying, they confesse that we haue accessie vnto God our selues without their mediation?

9 It is the opinion of the schoolemen approoued by Bellarmine, that the fathers of the lawe were iustified by the merite of Christes passion, as we are: but herein to stand the difference, that the merite of Christes death is applyed vnto vs by the sacraments: *Hebraei autem per solam fidem:* But vnto the Hebrues by onely faith, *Bellarmin. de sacram. lib. 2. ca. 13.* I pray you now, if they were iustified by faith onely, who liued vnder the law, which is contrary to faith: *The lawe is not of faith, saith the Apostle,* Galath. 3. 12, shall not wee much more vnder the Gospel, which is by S. Paul called the word of faith? *Rom. 10. 8.* Who seeth not now the packing and iugling of papists?

10 Now concerning the Pope, they euery where beare vs in hand, that hee is head of the Catholike and vniuersall Church: And yet in the ende being vrged, they confesse, that hee is Christes vicar, but in the regiment of that part which is on the earth, *Rhemist. annot. Ephes. 1. sect. 6.* He is not then head of the vniuersall Church, neither hath hee any thing to doe in purgatorie, as other of the popish sort haue written:

11 Bellarmine confesseth, that the pope is not Peters succësör, *Iure diuino,* by diuine right, neither by Christs institution in the Gospell, *Lib. 2. de pontif. cap. 17.* Howe then commeth it to passe, that they haue made it an article of their faith, To beleue the pope to be the head of Christs Church? Seeing Bellarmine himselfe confesseth in these wordes: *Nihil est de fide, nisi quod Deus per Apostolos aut Prophetas reuelauit, aut quod euidenter inde deducitur:* Nothing is of faith, but that which God hath reuealed by his Apostles or prophets, or that which is euidently deduced from thence, *Bellarmin. de verb. Dei non scripto. lib. 4. cap. 9.* But that the pope is Peters succësör, it is neither expressed nor euidently deduced out of scripture: therefore it is no point of faith.

12 Bellarmine, and likewise the rest, make the perpetuall succession of the Bishops of Rome to be a manifest argument of the Church: he calleth it *insolubile* and *euidētissimum argumentum:* and yet afterward being pressed with the example of the patriarchicall see of Constantinople, which hath had alwaies a perpetuall succession, he answereth, that succession is an argument of the church,



Negatively, that is, where there is no succession, there is no Church; not affirmatively, that where there is succession, there is straightway a Church, *lib. 4. de notis ecclie, cap. 1.* Thus we see what is become of their *evidentiissimum argumentum*, of this their most euident argument.

- 123 13 It is confessed by our aduersaries, that the Church of Rome was founded both by Peter, & Paul, Rhemist. annot. Galath. 2. sect. 6. And that they are both patrones of that sea. How then commeth it about, that the pope challengeth rather to be S. Peters successor then S. Pauls?

- 124 14 In the popish Church, they do deuide the cup from the other element in the Eucharist, ministring the sacrament in one kind only to the lay- sort: Cleane contrarie to the Canon of Gelasius, which is to be found among the popes own decrees, in these words: *We vnderstand, that there are some, which receiuing onely the portion of the Lordes body, doe abstaine from the cup of his sacred blood, to whom we inioyne, that either they receiue the whole sacrament in both kinds, or els that they receiue neither: for the deuiling of that whole and our sacrament cannot be done without great sacriledge, Canon. Gelas. de consecrat.* Who seeth not now, that their practise is contrarie to their owne decrees?

- 125 15 Now vnto these repugnant and contrarie points in popish Religion, we may adde also their vncertainties and vndetermined articles: As first it is not yet knowne at what time Peter came to Rome, Orosius sayth, hee came thither in the beginning of Claudius raigne, Ierome sayth, the second yeare of his raigne: other say, the fourth yeare: other, the thirteenth yeare: Damasus would haue him come thither in Nero his raigne. This dissention of writers sheweth, that the matter may be doubted of, whether Peter were euer at Rome or not. Again, they can shewe no certaine succession from Peter, of the which they bragge so much: Tertullian maketh Clement the next to Peter: Optatus first nameth Linus, then Clement: Irenaeus after Peter placeth Linus, and Cletus, and Clement in the fourth. Thus also their succession is made vncertaine and doubtfull.

- 126 16 They hold Lent to be an Apostolicall tradition and warranted by the example of our Sauour Christ: Irenaeus witneseth, that some fasted one day, some two daies, some fortie howess day and night. Epiphanius saith, the wednesdaies fast also was an Apostolike tradition, and to fast the fixe daies of Easter, with bread and water, and salt, which the papists themselves obserue. One therefore is as like to be an Apostolike tradition as the other: But it is certaine neither of them was, for then they would haue beene kept more vniformely of the church: and not euery man left to his owne choice.

- 127 17 It is a matter yet vndetermined and not concluded vpon of al sides, whether the pope be about Councils, or Councils about the pope. And both opinions are maintained and defended in the popish Church.

- 128 18 As also it is vncertaine among papistes, whether the virgine Marie were conceived without Original sinne, for both opinions are permitted and suffered among them, both of them that say she was, and that holde she was not, *Beellarmin. de cultu sanctor. lib. 3. cap. 18.* Likewise they leaue it as vncertaine, whether Marie were assumed and taken vp into heauen in bodie, *Ex Fulk. Annot.*



*Popish religion full of uncertainties & doubts. Part. 4. 111*

*1. All. vers. 14.*

19 About and concerning purgatorie, they haue manye doubtēs, which 129  
they are not yet resolued vpon: as, first in what place purgatorie should bee.

2. How many yeares purgatorie continueth, whether an hundred, 200. or 1000.  
yeares. 3. Whether it be materiall fire, that burneth in purgatorie, they are vn-

certaine. 4. They make doubt how corporall fire should worke vpon the soules  
in purgatorie, which are spirituall and incorporall, *Bellarmin. lib. 2. de purgatorio. ca.*

12. 5. It is doubted, whether the deuils or Angels are ministers of the torments  
in purgatory. 6. Whether the paine of purgatorie be at all time alike, or by lit-

tle and little slaked towards the ende, and whether it exceed all the paines and  
sorrows of this life, *Bellarmin. cap. 14.* All these points remaine yet vndetermi-

ned among them: and yet for all this the Iesuite telleth vs sadly, that it is an ar-  
ticle of faith to beleue purgatorie, and that he which beleueth it not is sure to

goe to hell, *Bellarmin. lib. 1. cap. 1.* 130

20 Lastly, that we may see at once the fraille and brittle foundation of popish  
religion the Rhemists boldly affirme that iustice is repared to men, or that they  
are iustified by beleueing onely the articles of Christs death and resurrection,  
and this they call the catholike faith, *Annot. Rom. 4. Sect. 2.*

If this be Catholike faith, to beleue onely the articles of faith to be true then  
reprobates, yea and the diuell himselfe may be true Catholike, for the diuell be-

leuee and tremble, *Iames 2. 19.* Yea they confesse Iesuw to be the sonne of God,  
*Math. 8. 29. Mark. 5. 7.* Is not this a proper faith for christians to saue themselves

by? It is not then a bare knowledge or generall beleefe of the articles of faith, or  
giving assent or credite vnto them only, that is sufficient to iustifie vs, as the Rhe-

mists affirme: but such a beleefe of these articles, as is ioyned with an assured  
trust and confidence in God, and vndoubted perswasion, that all the promises

of God, and whatsoever Christ wrought in his flesh, are not onely true, but e-  
uen doe belong and appertaine to vs.

Thus, I thinke, I haue requited Bellarmines kindnesse towards vs, who char-  
geth vs with no lesse than an hundred seuerall diffensions in opinion amongst

our selues: I haue here repayed him for his bare hundred, sixe score to the hun-  
dred: and if that be not interest sufficient, he may haue more hereafter. And here

againe is some oddes betweene vs: Bellarmines hundred is in worde onely, but  
our large hundred we haue proued, by particular induction. Now then, if wee

will compare the first and the last, and lay altogether, their raylings, slanders,  
forgeries, lying and vntruthes: Again, their blasphemies, opinions contrarie

Scripture, heresies, & absurdities: Thirdly, their weak and feeble arguments, in-  
sufficient answers, subtile and vaine distinctions: Lastly, their contradictions

among themselves, the new with the old: the new one with another: the same  
men many times with themselves: yea their religion fighteth and iareth with

it selfe: If those things bee well weighed and considered, it will easily appeare  
whether their house bee built vpon a sandie or a rockie foundation: Beggerlie,

paltrie, wicked, yea, diuillish is that religion, which is driuen to vse such lewde,  
vnhoneſt, and vnchristian deuises and shifts.

Now,

Now, to the Reader of this booke, thus much first I say, as touching himselfe. If he hath beene at any time doubtfull or wavering in the faith of the Gospell, I trust by this here set downe, he may partly be confirmed to cleave vnto the gospell with a resolute mind, and to thinke of poperie as it deserveth, and to follow the Apostles counsaile, *To trie all things*, and hauing tried, *to keepe that which is best*, 1. Thessal. 5. 21. And as Augustine very well aduiseeth in these words: *Si in istius curv inanium questionum cadis in fluctibus vana contentioni, &c. Revertere et sede in porta fidei Catholica, vbi te nulla possit fluctuosa curiositas tempestu turbare vel mergere*: If at any time hauing beene carryed away, as with a chariot of vaine questions, thou hast fallen into light and vnnecessary contentions, and as a ship forsaken of the gouernour, bin tossed and cast vpon vnknown coastes, returne & rest thy selfe in the haven of the Catholike faith, where no tempest of troublesome curiositie, can either molest or drench thee, *Hypognost. articl. 6.*

And as concerning my selfe, this I haue to say, that I do not take vpon me to be a champion, or professed propugnor of our faith, we haue other, vpon whom that care and charge lyeth, namely, those two excellent men, the publike Readers of both vniuersities. But I say with Augustine, answering the Donatists in the like case: who spake it modestly of himselfe, but I more truly, *Absti, ut mihi apud Catholicos arrogem, quod (Bellarminus) sibi (apud protestantes) arrogat: vniuersum in multis qui personar vestras deuotiter, ut possumus, deservimus, sicut vnicuique vestrum Deus partitus est mensuram fidei*: Farre be it from me to challenge that place among true Catholikes and gospellers, that Bellarmine doth among the popish sort. I am one amongst many, which labour to my skill and power to confute your prophane Novelities, as God hath giuen to every of vs a measure of faith, *Contr. Iulian. lib. 6. cap. 6.*

And now to conclude, to thee (Christian Reader) I direct my speech, *In his quatuor displicebunt ego confusor, in his quia per donum Spiritus sancti tibi placeant, ille amandus ille predicandus*. Wherein any thing in this booke shal iustly displease or offend thee, it is my fault, the blame is mine: but what so by the gift and grace of the Spirit of God is well sayd, and approved by thee: he is to be loued, he is to be praised for it. Now to God the Father, and his Sonne Iesus Christ, with the same Holy Spirit, bee all praise, honour, and glory for ever. Amen.

FINIS.

